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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. V.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1853.

ART. I.—IS THE POPE THE ANTICHRIST?

PART I.

Is the Pope Antichrist at all?

If so, is he the last Antichrist we have to look for? or is he destined to give place before a yet clearer manifestation of the Evil One in *the last* of the latter days?

Are there, or are there not, several distinct Antichristian systems, corresponding to the monarchies of Daniel—of which the Roman is the worst and bloodiest—distinctly referred to in Scripture as existing till near the coming of the Lord, when all will be headed up, combined, and united, under the last great *Antichrist?* Do not the discrepancies between our prophetic commentators arise from their endeavouring to fix *all* the predictions of Scripture upon *one* form of evil, instead of rightly dividing them between the four?* and would not a converted Nestorian, on seeing all cast out of the Church who refused to worship the "Mother of God," have been justified in applying to the Greek apostasy some of those words which we refer exclusively to the Roman Church? These are grave questions. Let them be approached with humility and in prayer, for they are not to be lightly meddled with. On their right solution depends not only the soundness of our opinions, but also their practical influence upon our conduct. The writer feels that he ventures much in raising them. Let us, however, seek *the truth,* and leave results to follow.

First, Is the Pope Antichrist? and especially *the* Antichrist with whom *we* have to contend? Such is our first ques-

* Daniel expressly declares that all the four beasts, and the whole of Nebuchadnezzar's image, are to be in existence, and that the gold, the silver, the brass, the iron, and the mingled iron and porcelain, are to be found together till the stone falls, and the reign of Christ begins; yet that the whole shall be combined in one image. Compare Daniel xi. 45, with chap. ii. 12.

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tion. We answer it unhesitatingly in the affirmative; but, to support that affirmative, we must refer to facts which it has been convenient for all parties to pass over. We cannot excuse our own friends wholly from the fear of casting aside those Latin Fathers who will always prove to Protestants a false support.

We have already shewn the direct succession of the Pope of Rome from the Pontiff of Babylon, the Pontifex Maximus of the empire, the High Priest of Isis, and the Hiereus of Pergamos; so that thus he succeeded in concentrating in himself the chieftaincy of all the forms of goddess worship then known, except those of Cybele and the greater mysteries.* We have now to witness the acknowledgment of his claims by the entire Christian world, except Britain and Persia, and the final steps by which, after the death of Augustine, the open profession of Christ was *wholly* suppressed on one hand, whilst on the other, the secret Egyptian brotherhoods, and occult organisations of Isis worshippers, were crushed by Gothic conquest, or alienated from direct support of the Romish Church by national disputes. This great schism occurred at the Council of Chalcedon, when Pope Leo the Great, to secure Gothic swords, was compelled to sacrifice the support of Egyptian sorcerers.

In A.D. 441, Saint Leo the Great became pontiff, a man of deep craft, reckless cruelty, and insatiable ambition.

The new Pope had three objects in view;—the first, to aggrandise the Church; the second, to ingratiate himself with the Italians; the third, to win over the Goths, and make them executioners of the Church, instead of soldiers of the emperor.

The emperors again had *two* objects in view;—the one, by means of the priesthood, to keep the populace quiet; the other, to retain tranquil possession of Egypt, their granary, storehouse, and treasure room, from whence they drew the taxes to pay their troops, but which was always in a state of chronic revolt at being taxed without returns. Their Gothic mercenaries required good wine, free quarters, handsome wives, and large pay or perquisites, and were by no means disinclined to appropriate to themselves the large ill-cultivated estates and numerous slaves of the non-resident Greek and Italian dignitaries, whom they naturally despised.

The Egyptian monks, proud of their occult knowledge, and powerful from organisation, wanted to rule the world with a rod of iron, and to revel in rapine, whilst affecting raggedness.

* We call attention to this: Romanism and Jesuitism are distinct but allied bodies, differing as much in their own views, as the Russians and the Turks, who, in 1799, conquered Rome.

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Temperate by nature, they made a merit of their abstinence from excesses which they disliked, amply compensating themselves by indulgence in the sins they loved. At a given signal, not unwelcome, from *Saint* Cyril, Patriarch of Alexandria, a man canonised by Rome, they had calmly divided amongst themselves, by force, the entire wealth of the vast Hebrew population of Alexandria, sacking their houses, driving men, women, and children, out naked and helpless to starve or perish shelterless on the sands of the desert or the sea-shore. Resolved to terrify all opposers, these men, sworn not to look upon a woman, had seized Hypatia, the fairest maiden in Alexandria, the destined bride of the prefect, who had dared to check their excesses, and, stripping her of all raiment in the public streets, whilst gloating over her beauty, had deliberately scraped her yet living flesh from her bones with sharp shells and flints from the sea-beach. Such were these men of God, to whose decisions the Tractarians now expect Britons to bow; such the *great* divines who rejected the future reign of Christ, who excommunicated Nestorius,* and who set up the throne of the Queen of Heaven!

The emperors were therefore compelled to break the power of these people, and to make Constantinople, instead of Alexandria, the seat of supreme rule. The metropolitan patriarch was chosen by the sovereign, the Egyptian by the monks, and was therefore virtual King of Egypt, and independent of imperial control. To alter this was the more necessary, that Gothic troops being unable to bear the heat of Egypt, it had been garrisoned by Welsh soldiers up to the days of Gratian, and the supply of Welsh recruits had ceased since the war of Maximus, and the declaration of British independence. But this could only be done by a general council, and by the Pope of Rome's consent. It was doubtful if the imperial troops, no longer British, would act against the priesthood on behalf of the emperor, although they would, if he were supported by a majority of the Church, act against heretics, on being allowed absolution for any plunder they might retain.

Leo had his price. He has since met his reward. He

* These *holy* men, who thought it no sin to torture defenceless maidens in their beauty, yet excluded brave men, who, in defence of their country, might have slain a Gothic invader, from the *privileges* of their Church, unless, indeed, they chose *to pay* for readmission. Can we wonder that the empire fell, when cruelty was rewarded, and patriotism made a crime? Yet there are men who would take the opinion of the Fathers even upon this, and talk of them as the ambassadors of Christ. If, indeed, they were his ambassadors, they were ambassadors of the same class with the Duke of Bedford in 1762, and with Archbishop Sharpe in 1660.

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became the emperor's ally, that he might render the people his slaves.

His first demand was, "*that all heretics*, and *all favourers or tolerators of heresy, should be put to death.*" In 445, an imperial rescript of Valentinian commanded the German troops quartered in Gaul *to force* all bishops to pay the same obedience to the Pope as had always been rendered to the Supreme Pontiff. Nor was Leo slow in exercising this authority. His causing a minister, whose sole alleged crime was holding a conventicle, to be dragged naked, before trial, over sharp flints, till his torn flesh cankered, and he died, shews that gentleness formed no part of his nature; yet his prescience warned him that the moment the patriarch of the imperial city became the second ruler in the world, he would seek to be the first. Still, however, danger pressed; Britain and Bretagne defied, and Gaul scarcely submitted to the Pontiff. He would risk a Greek schism to perpetuate his supremacy in the west. Imperial troops forced obedience. The Patriarch of Alexandria was the sacrifice! It was not difficult, when all were heretics, to prove Dioscorus, the new patriarch, heretical. A fierce champion against Nestorius, it was now alleged that he had in the controversy spoken language not previously approved at Rome.

Between the old Roman and the Egyptian creeds there existed *one* point of difference. The Egyptian, on whom Isis had imposed the mysteries as a conqueror, held that the female principle of divinity had become incarnate in her, a mortal virgin, *and that her son, therefore, derived his divine nature from his mother.* The Chaldæan, on the other hand, amongst whom that Virgin Queen had been born, knew and treated her as a mortal woman, who had become a goddess by her marriage with the Supreme, and assumption into the Trinity, and whose glorified body was the tabernacle of the Divine Spirit.

According to the one, the Deity had taken flesh in the virgin; according to the other, the mortal flesh had been taken into the Godhead. Amongst the initiated these differences prevailed: the people knew nothing of the points of difference, and believed as they were taught. Between the worship of Isis Horus and Osiris, and that of Rome, there existed no difference but in words. Both had renounced the worship of Serapis the Greek or foreign god of the Macedonian conquerors, whose institutions perished under the strokes of St Cyril.

Now, during the struggle with Nestorius, the Egyptian party had been supported by the Roman, and, in order to force out all that clung to the truth, Cyril, with aid of the Pontiff, had

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required, and Rome had made it a test of orthodoxy, that "the Eternal was born in time," that "the Impassible suffered," that "the Immortal died," that "Life died." Such were the terms of communion which the Church of Rome imposed at Ephesus, and such the conditions to which the true Christian Church refused consent, and had, therefore, been cast out. Surely the Roman Church had then ceased to be, in any sense, a part of Christ's Church.

Now, however, it became necessary to modify, without departing from, these expressions. The Pontiff summoned a General Council. The Greeks and Romans had strained even their own belief to aid Cyril. None of Cyril's expressions were to be modified; but some further explanations given by Eutyches, head of the Egyptian monks, might be pronounced heretical. The emperor surrendered to the Pope that lictor's rod which was now destined so heavily to scourge kings, whilst under the emperors it had been applied only to slaves.

The residuary Church of Antioch, dead as the Church of England would be, if none but Tomlines, and Moores, and Sparkes remained in it, yet retained nationality enough to be galvanised into action against the Egyptians. Pope Leo skilfully flattered it. He summoned its aid not merely as Roman Pontiff, whose authority was limited to the west, but as successor of *St Peter, the first Bishop of Antioch.* The Greek Patriarch's claim was also conceded. He was to rank next the Pontiff as second person in the world. The Council was opened not now by the emperor, but by the legates of the pontiff king. Dioscorus was their victim.

"We have here an order," said they, "from the most Holy and Apostolic Pope of the *city of Rome*, which is the head of all the churches, by which his apostleship has been pleased to command, that Dioscorus, Bishop of Alexandria, shall not be allowed to sit in this Council." The order was obeyed. Dioscorus was deprived of his rights unheard. He was charged with having called a council of his own authority, without leave of the Pontiff, but only of the emperor. Sentence was pronounced: "Leo, the Archbishop of the great and ancient Rome, by us, the present Synod and authority of St Peter, on whom the Catholic Church is founded, divests Dioscorus of his episcopal dignity, and declares him incapable of exercising any sacred office or episcopal function." Apostates were received back into Christ's Church by this formula:—"The Apostolic See forgives, and most Holy Archbishop Leo receives, them to his communion." When closed, the Council declared the Pope *Head* of the Church, and themselves its members; and the

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new Patriarch of Constantinople, in reporting to him the proceedings of the Council, declared them "of no validity until confirmed by him."*

Will any one, after this, deny that, under Pope Leo, the pontificate attained its highest point of development or power, when he sees the Imperial Commissioners, by authority of their masters, sanction and support this? or that it has ever been more potent, unhuman, or encroaching, than during the period from *St* Damasus to the Council of Chalcedon? Can any one question that a man, thus daring to set himself in the place of Christ, as the head of the Church, in presence of its assembled representatives, exhibited one of the characteristics of Antichrist? Or that, when surpassing even the sinfulness of Damasus, he imposed celibacy upon those already married men who had accepted lay offices in the Church, on condition of retaining their wives, he displayed a second?—that when afterwards he extended and urged the carrying out that abstinence from animal food, which, pleasurable to the Eastern fakeer, is dangerous to the mental soundness of an European gentleman, he displayed a *third?* A *fourth* great type, the denial that Christ has come in *the flesh,* has yet to be exhibited; but if, as seems probable, the Egyptian theory prevail over the Chaldæan view, and the incarnate Godhead of the Virgin be adopted by the Romish Church, as the article of its faith by which it will stand or fall—an incarnation involved in the doctrine of the Immaculate Conception—then it is clear that the denial of our Lord being very man will be complete, and that the *Jesuit* doctrine will finally have triumphed over the pretended approximation to Scripture, hitherto believed by the Pontiff of Rome,† and the great obstacle to the reception of a fresh Avatar of the Supreme upon earth have been removed.

We may just add, that it was now the Chaldæan practice of *extreme unction,* borrowed from the mysteries, was made universal, and officially declared *a sacrament.*

* We need not waste time on the condemnation of Eutyches, the infuriated monk, by the Council. His fault was merely disclosing too much; and as none of the decisions of the previous Councils were modified, nor the curses against the orthodox repealed, it is clear that the strife was one merely political and personal between Eutyches and Leo. If Eutyches would have reported to Rome through Constantinople, instead of solely to the mob-chosen Patriarch of Alexandria, he might have continued, at his discretion, to blaspheme. His crime was his nationality.

† The epithet Theotokos, "Mother of God," was the usual appellation of Cybele, the Babylonian goddess. Thus Babylon and Rome are identified, since the primal article of the Romish faith is the centre-point of that Babylonian creed from which alone it was drawn, since it has no support either in nature or revelation.

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All these things were consummated before the year A.D. 450. From A.D. 378 till now, the Church of Rome has undergone no change; but from A.D. 378 till A.D. 450, it had to struggle with other forms of error and apostasy, all which, save the Egyptian,* it absorbed into itself, and has therefore been enabled to stand forth, uncovered and exposed, in all the filthiness of naked sin, unscreened by the presence of surrounding heresies scarcely less hideous.

The condemnation of Dioscorus removed all opposition to Leo; but it also forfeited the magical support and feigned miracles of the Egyptian priesthood. As the partially initiated Italians died off, they left no successors; for they probably remained ignorant of the natural causes which rendered their magic and mesmerism successful, and could do little without prompters of a higher kind. Nor is there reason to believe that any nominal Christians had been admitted to the *higher* mysteries, any more than modern Methodists to the secrets of Rosycrucianism. The miracles they supposed the result of prayer to the saints, the apparitions of the Virgin, and their wondrous cures, became few and far between; and their only course was to forge statements of them as still occurring in distant places.

From this time the initiated into the mysteries became, in part, alienated from the Romish Church, and were formed into brotherhoods, still perpetuated in the Carbonari, the Jesuits, and the Order of Mizraim; whilst the Popes of that Church sought to absorb all the ancient sects and symbols into that great mystery of iniquity of which they were the head.

Hence, I do not hesitate to believe the restraining power of the Pontiff to be that which letteth the full manifestation of the hatred to Christ, concealed under Virgin worship, "until he be taken out of the way;" and that the Pontiff Mastai Ferretti is just in the same moral position, although, perhaps, not so consciously demoralised in character, as the Pontiff Nero in the days of Paul. Thus the early Church will be right in assuming that restraining power to be the Roman Pontiff.

I call attention to this fact—a fact, I believe, never yet questioned—that, in A.D. 450, the Pontificate of the Virgin had obtained uncontested control of the whole Christian world, except Armenia, Mesopotamia, and Britain; that all Christians who presumed to expect the return of our Lord were, in the Eastern Empire, forbidden to hold assemblies, to receive office, or dwell in cities; whilst, under Roman or Western rule, they were liable *to death*; that none now existed, none moved, none

* Now perpetuated in the Jesuit.

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murmured, but all men, everywhere, at all times, abandoned the worship of Christ for that of "Cybele," or, as they called her, "The Mother of God." Need we wonder that God sent the Gothic invasion to avenge this? Or can we feel surprised at the fearful characteristics of the second seal? Can we doubt, then, that the reign of Satan, through his earthly viceroy, was now established in Rome—that the Mystery of Iniquity was completely removed from Babylon, and the Apostasy set up in its seat upon the Seven Hills? And if the reign of the Apostasy was then established fully, and only declined afterwards, how can we postpone its commencement till A.D. 533? In what respect was its then comparatively decent Bishop more Antichristian than Damasus, or Celestine, or Leo? We believe, from our very heart, that the Pope is the centre and grand master of the Mystery of Iniquity, and that, as such, he is justly called Antichrist, and his Church Babylon, as the Mother of Harlots, and Abominations of the earth; but we also feel that he was as much so in A.D. 450 as in 1852.

But we now come to our second question, which, however, is intimately connected with the first; and ask ourselves, "Is the Pope *the only* Antichrist?" When Stoddart and Conolly—confined for months at Bokhara, in that awful pit of scorpions and toads, and centipedes, because they scorned to deny their Lord—were drawn up, and offered life and liberty if they would but renounce his Eternal Godhead, torture and death if they stood firm, yet preferred torture and death to deliverance—I ask, whether the Moslem tyrant, who shewed hatred to the Lord, was not an Antichrist as much as the Pope of Rome? When the Greek Church excommunicates, casts out, plunders, bastinadoes her children, if they seek to learn the law of God, I ask, in what is she better than Rome, who sends the Madiais to the galleys; and when her disciples, to provoke the Croat borderers, curse the name of her Lord,* without priestly censure, are they not apostates? Is German pantheism, with its revels over murdered men like Lichnowsky the gallant—or were those wild revellers, who, in Paris, defied the Lord to launch his thunderbolts, whilst drowning women, and arranging Republican marriages by thousands, and arraying themselves in garments made of the flayed skins of the noble maidens they had murdered—were they, I ask, not

* This is a common practice on the Austrian border when Romanists and Greeks quarrel, for the Greeks to denounce our Lord as an impostor, having no idea of any Saviour but "the Virgin," of whose real history they are ignorant. We have been assured of this by a gentleman long resident on the Bosniac frontier.

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Antichristian too? Were they not, unconsciously it may be, the truest allies of Popery against the truth of God? Were they not all parts, it may be mutinous parts, of that army of which the devil is sovereign, and the Pope his high priest?

Yet there are difficulties which embarrass the calm consideration of this important topic. On one side, Mr Digby and his followers produce an unbroken chain of testimonies against Popery from Luther till now, and urge us not to weaken their hands in warfare against Rome by our dissent. Yet is it weakening their hands, if we require them to test their ammunition before engaging in the battle? What if the enemy himself have supplied them with cartridges which he has previously damped? Is it not better that this should be discovered first, and not amidst the din of battle?

On the other hand, great and good men contend that Calvin, Cranmer, Knox, and Luther, received the gifts peculiarly required for their own times, but were not endowed with any supernatural insight into future prophecies which were not near fulfilment; that they were right in believing Rome Babylon, and denouncing the Pope as Antichrist, although their natural anxiety for the return of our Lord compelled them to consider too much of prophecy as already fulfilled; and that they were almost, if not entirely, ignorant that the Greek Church existed at all, except in the persons of a few Turkish slaves—Russia being then unknown, whilst no symptoms of pantheism in Germany were yet perceptible. Hence the divines to whom we refer, argue that we must be guided by facts, not by names, and that no passage of Scripture can be considered as fulfilled, unless the exact facts of the alleged fulfilment agree, without straining, force, or dislocation, to the words of the passages produced. They do not believe that in predictions so short and terse, there is any tautology, anything superfluous, anything which has to be explained away. They are not prepared to allow that promises made to Nebuchadnezzar the Babylonian, were only intended for Persians who are said to have lived ninety years after him. They contend, that were the Pope to abdicate his functions, leaving, as Mazzini proposes, the choice of a new Pontiff to universal native suffrage, Europe would continue as Antichristian as before—but that the new Pontiff, as leader of the popular will, would only have greater power to persecute; and they argue, that in what are called Protestant interpretations, the Moslem apostasy is mainly, the Greek and Oriental wholly, left out. Further, they contend, that it is unlikely the predictions delivered by Daniel, the dweller in Shushan in

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Persia, and declared by him to concern *the whole* earth, should relate exclusively to the Roman territory, with the very existence of which he was unacquainted, leaving out the far vaster provinces over which he ruled; and that it is scarcely more probable that St John, writing in Greek, to Greek-speaking men, dwellers in Asia, should record only visions of what would occur to Latin-speaking westerns, dwelling in Europe. Yet all these difficulties are contained in that theory which confines the world of prophecy to the Roman empire, although Daniel expressly declares that all four empires are to be in existence at the time of the end, forming together one vast image of Antichrist at the coming of our Lord. The theory of Rome's universal empire has no foundation, except in the lying frauds of the fathers, who sought to obtain for the Pontiff that power which Julius Cæsar, as "Incarnate Deity," had claimed, but never really acquired, and wished to award the dominion of the Pontiff upon the rights falsely attributed to his heathen predecessors.

Let us, then, calmly compare the different powers of evil spoken of in Scripture, and consider not so much how they agree, *as in what they differ*. If any two differ irreconcilably, we must not suppose them the same. Between all foes to truth, there must of necessity be many points of resemblance, but we can only distinguish them from each by observing in what particulars they are unlike. The French army at Waterloo was one, yet divided between several kinds of troops, each wholly different in costume, in equipments, and in its mode of attack.

The first description afforded in Scripture of the last foe to God and Christ, is found in the seventh chapter of Daniel. Let us weigh well the purport of each word, for none can be parted with. We will endeavour to avoid repeating anything which has ever been said before on either side the question, and then compare it with the description in chapter eighth.

DAN. VII.	DAN. VIII.
7 After this I saw in the night-visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.	8 Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.
8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns	9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.
	10 And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars

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plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon to the ground, and stamped upon them.

11 Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

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earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Combine with these the extracts that follow:—

THE 13th AND 17th OF REVELATION.

CHAPTER XIII.

1 *A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beast cometh up out of the earth:* 14 *causeth an image to be made of the former beast,* 15 *and that men should worship it,* 16 *and receive his mark.*

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death: and his deadly

CHAPTER XVII.

3, 4 *A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast,* 5 *which is great Babylon, the mother of all abominations.* 9 *The interpretation of the seven heads,* 12 *and the ten horns.* 8 *The punishment of the whore.* 14 *The victory of the Lamb.*

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw

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wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell in the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not

a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with

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worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The common view of these passages is, that the beast from the sea, the beast from the bottomless pit, and Daniel's fourth beast, and the little horn of chapter vii., all represent the Roman Empire in different stages of its existence, the beast from the bottomless pit succeeding that from the sea, and representing the Roman rule in its last and changed condition, and synchronising, therefore, with the little horn; and that the absence of crowns upon its horns shews that the ten kings who are referred to in chapter xiii. have been succeeded by infidel red republics. Yet we are expressly told that these horns are ten *kings*, who have received no kingdom *as yet*, but are to reign one hour, *and one hour only*, with the beast. Yet in chap. xi., the beast from the bottomless pit, which I believe to represent the Papacy, wars down God's witnesses before the rise of the beast from the sea; and whilst the apostle views the rise of that beast from the sea as a thing yet future (v. 1), he is told that the beast from the bottomless pit *was*, and *is* not, and yet *is* (v. 8); in other words, that it then existed—that the Chaldæan apostasy, successful under Julius, but suppressed by Tiberius, would yet reappear, and gain the ascendant; and he is also shewn that the city supported by this beast was that city of Rome, which *then*, whilst the apostle yet lived, reigned over the kings of the earth. Hence this beast from the sea is clearly later in date in its rise than that from the bottomless pit, although both may coexist after the appearance of the second.

Do all these various and discordant symbols apply exclusively to Rome? Such, indeed, must be the case, if Scripture reveals no other Antichrist than the Pope. But what if our third question be answered in the affirmative, and there are

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four different enemies to Christ existing at the same time? And what if each of these predictions relate to separate persons and separate events? Let us first discuss the chapters we have already perused, and then compare them with the predictions of the wilful king, and the king of dark countenance, and the kings of the north and south, who will yet have to be accounted for.

The beast described by St John, in chapter xiii., and usually, but erroneously, called the first beast (for that from the bottomless pit is already mentioned, as warring with God's witnesses, in chapter xi.), is represented as like a *leopard,* and his feet as the feet of a *bear,* and his mouth as the mouth of a *lion;* now these are the emblems of Daniel's first three monarchies. Neither the Roman Empire nor the Roman Popedom has ever exercised influence either in Babylon or Persia, or passed the Euphrates, without meeting great discouragement and a heavy blow. Neither can it be said that the Greek empire was ever Latinised, or that the Popedom has ever wielded *direct* influence in Greece or Asia. We cannot admit that the Roman Church includes a people, in whose entire territory there are not twenty Romanists. To the present writer, the beast from the sea of St John seems to indicate some mighty leader who shall arise and combine all the first three monarchies of the earth in opposition to Christ. The power is given him to continue forty and two months, and no more. Whether these months be literal months or years, we say not. He is evidently not merely a concealed, but an avowed worshipper of the Dragon, as were the Templars and the Chaldees, and the fully initiated Jesuits of the left-hand mysteries. He rules not only the Latin-speaking people, and the Celto-Roman races, but all kindreds, and *tongues,* and nations; whilst the Pope rules only such as worship in Latin.

We ask, in the first place, if the prophecy of the beast of the sea stood alone, whether any one would identify it with the Popedom, and whether our attempt to apply this prophecy do not result from our presuming that the two beasts are identical, because our theories require us to make them so.

Does the Popedom rule the whole earth? Has it the slightest power over any race not Romanised by conquest, under the empire, before Damasus, and then converted to virgin worship? What hold has it within the dominions of the Macedonian kings? What power beyond the Euphrates, or through those vast territories that Cyrus ruled? And what, again, in those northern realms from which the legions retired, baffled by the spear of Arminius! Is, or is not, Romanism a

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strictly local apostasy, as much limited to certain countries and districts, as the worship of Isis formerly, or the Greek or the Moslem now? Were Russia to occupy Turkey and Persia, as she doubtless one day will, would she not have far more right to consider herself as ruling the whole Scriptural earth? whilst the Pope is ruling only over territories of which the inspired Church did not even know the existence in the days of Daniel.

But, it will be said, the Roman Empire has conquered the whole earth, and that the Popedom is a continuation of the Pontificate, and, consequently, of the Empire. To the first point we give an unqualified denial. The Popedom retains its power in every part that was ever Romanised, and for long exercised *influence* over a far larger extent of country than the Emperors ever ruled; yet no Roman army ever enforced its laws beyond the Tigris, which, by the Sibylline books, it was forbidden to pass; and even Greece and Asia were a mere military occupation, not an incorporated part of the Empire. The Popedom has lost England and Africa. It has gained, through colonisation of Romanised tribes, in Germany, Bohemia, and Poland, territories far more extensive, and a population more numerous. So far from the Roman army breaking the whole earth in pieces, it was itself broken to pieces again and again both by Parthians and Goths, and even by the small tribe of the Silures, whom it was unable to subdue. If the prediction promise universal sway to Rome, that sway must be yet future, and under the last Antichrist; and that last Antichrist cannot yet have come, nor can the Pope, therefore, be the *last* Antichrist.

All that dwell upon the earth shall worship him, not "Her," be it observed, but *Him*—the beast—not the woman riding upon the beast. These words were uttered at Patmos. Does Patmos form *no* part of the earth? Yet do any of the dwellers in Patmos, or any of the inhabitants of the seven churches—we will not say worship—but admit even the superiority of the Pope? Were he to land in that neighbourhood, could he escape being stoned by the mob?

Again, *the beast* from the sea is to continue forty and two months, and no more. Hence it cannot be the Roman Empire, which is commonly supposed the fourth beast of Daniel, for that has lasted nineteen hundred years already. The beast from the bottomless pit, on the other hand, continues for an unlimited duration, till near the time of the coming of our Lord, and may well represent the Roman apostasy from its rise under Scipio till now.

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The beast from the sea is to be wounded with the Roman *machœra*, or *sabre poniard.* The *woman* is to be burned with fire by the kings of the earth.

All men *worship* the beast from the sea; they only *wonder* at that from the bottomless pit.

The beast from the sea is like a leopard; the beast from the bottomless pit scarlet-coloured. Now, who ever heard of a scarlet-coloured leopard?

The beast from the bottomless pit slays the witnesses. This, it is very likely, the Pope will perform (Rev. xi. 7). We do not doubt that Western Europe will be reorganised under a democratic Pontiff and a Socialist Emperor. But it is *after* the slaying of the witnesses that Satan is cast down, and, having great wrath, raises up the beast from the sea, and enables it to conquer the world, and to combine all its empires under one head. It deserves remark, that the deadly wound received by this beast is not with the broadsword, or the scimitar, or the yataghan, but by the *Roman* sabre poniard, a Celtic weapon, not a Scandinavian. Does not this intimate to us that the Roman Church, glutted with the blood of the saints, may be unwilling to resign its prey even to its own master, revelling in the spoils of victory, and, as a vast republic, make a fierce stand against Prince Gog, the last great northern monarch; and may for a moment foil his triumphs, before she falls before him and his ten confederate kings, who then receive power from his hand, and are warned after her fall, and reign one hour with him, and give their power and strength to that form of apostasy of virgin worship held by Russia as formerly in Rome? Would the nature of that worship change, if, as in Russia now, and Rome of old, the same head wore the imperial diadem and the impero-pontifical tiara? What if this were the *last* form of Antichristian rule, and that the little horn, the impostor-Christ, was to arise amongst its vassal sovereignties, and urge it to its destruction, and be received as its Saviour?

The only resemblance of the two beasts is in their having the same number of heads and horns; but the scarlet-coloured beast has no *little* horn supplanting the first three, and no false prophet to make an image to it.

As, however, the identity of the beast from the sea with Daniel's fourth beast is generally taken for granted, let us leave out for a time the scarlet-coloured beast, which, we believe, does represent the Babylonian Apostasy, headed by the Pope, and which has Rome for its present capital, and see on what grounds it is asserted that the Papacy can be made to correspond either with the little horn of Daniel's fourth beast, or

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with the beast itself. This beast, we must first mark, arises with *ten horns on his head.* The horns sprung *out of* the head. They do not form the head itself, any more than the body; still less do they compose, between them, that body; nor does the body ultimately resolve itself into ten horns. If the horns had all been cut off, the body would have remained. Three of them are forced out by growth of a younger horn, which takes their place, and swells out till it occupies the entire spot whence they sprang. This horn, or king, makes *war* against the saints, and prevails, and continues to prevail, against them, *till* the Ancient of days come. Nothing can be expressed more clearly than this. We must, therefore, ascertain the ten kings referred to, and shew that three of them have actually been subdued by the Pope. If the Pope be the little horn, he must have become head of the Apostasy *after* the rise of the ten horns, not before. He must have risen *amongst* them, whilst all ten were in existence. He must have plucked out *three,* leaving only *seven* and himself. If fourteen horns are left, exclusive of himself, then it is quite clear that he has not complied with the literal terms of the prophecy. Further, we must remark, that although in Daniel's vision the horns were *external* to, and formed no part of the head of the beast, still less of his body, the received interpretation is, that his body disappeared, and became divided between ten horns, three of which vanished subsequently, no one being able to trace them. Surely, had the apostle meant this, he would have said it, especially when he guards against the chance of mistake, by distinguishing the body of the beast from the horns, distinctly telling us that the *body* was given to the burning flame, and not the horns only; but that the body, as well as the horns, was in existence when the Lord came.

Has the Roman Empire, at any moment since A.D. 533, been divided between so few as *ten* contending monarchs, races, or nations? and if so, was it *before* or *after* the Pope became the Antichrist, and commenced his reign?

If we ask the Roman Catholics, they will tell us that it was so divided by the Goths, and that on those ten kingdoms the stone of the Church has fallen, and that this stone is gradually becoming that great mountain which is to fill the earth.

If we ask Mr Elliott, or any Protestant interpreter, he will treat these Roman Catholic statements as admitted facts, except that he regards the falling of the stone as yet future and symbolical of our Lord's future coming. Yet neither Mr Elliott nor Mr Faber seem conscious that the division of the Empire

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took place *after* the rise of the Papacy, and that, therefore, their little horn is much older than the ten which the prophet declares to have existed before its rise.

Are we not indebted for these facts to the imagination of the monks, and for the reasoning to the memory of their readers? Has Mr Elliott or has Mr Faber ever investigated for himself the premises laid down? Each has erected a goodly superstructure. What if the foundation be undermined by the enemy? Will it not then be better to remove the materials they have collected with so much industry, and re-arrange them before they are blown up?

Three questions now present themselves. Did the Papal Antichrist arise before or after the Gothic invasion of the Roman Empire?

Has the Latin Roman Empire, since its break-up in A.D. 476, ever been divided between less than *fifteen* kings reigning at the same time?

Has the Papacy ever supplanted or subdued any single kingdom, or is it in possession of royal authority over territories extensive enough to make a decent province? Are the entire Roman States equal, either in wealth or military resources, to the county of Cheshire or of Mid-Lothian? Does the real evil of the Popedom now differ from what it was in the days of Damasus so materially as to make up for this? Is Mastai Ferretti half as formidable to the *saints* as were Damasus and his successor, when they suppressed every gleam of light through Western Europe?

Finally, were the Protestants of Luther, the Nestorians of Mesopotamia, the Swiss of Zuinglius, the Swedes of Gustavus, the Vaudois of Arnaud, the Reformers of Elizabeth, the Dutch of Grave Maurice, the Presbyterians of Knox, or the Ironsides of Cromwell, given into the hands of the Pope? Were *they* afraid to make war with him? Was the Pope irresistible up to 1793? What stand did the Roman Pontiff's forces make against Alva, against Bourbon, against Bonaparte, or against even the rabble of Mazzini and Ciceroacchio? All saints living at the time of *the* Antichrist are abandoned to *Him*.

We have a right to ask these questions. If they can be answered in the affirmative, well; but if not, let us beware of pressing into our service facts which the commonest school-girl can disprove; and, by insisting on applications of prophecy concerning which there may exist reasonable questions, throw doubt on our own arguments when we represent the Roman Church as the beast from the bottomless pit. The first point we have to consider is: Did the Papacy take its rise *before* or

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after the conquest and division of the empire by the Goths? If that division did not take place till after the establishment of the Papacy, then the Papacy cannot be that little horn which first arises *after* the division.

We have shewn that the union of the professing Church of Christ with that of Astarte, Isis, or Mylitta, the Babylonian harlot, was arranged by *St* Damasus in A.D. 378; that the chief bishop of one became the high-priest of the other; that all who refused to worship the Virgin, or to deny our Lord's return, were then cast out; that the Apostasy was consummated in A.D. 381 by the Council of Constantinople; that before A.D. 400, the priesthood of Isis, sworn to celibacy, had taken the place of Christian ministers; and that the power of the Apostasy had reached its highest point in A.D. 450, fourteen hundred years since, at which period it was treated by the emperors as only exercising *its old and accustomed prerogatives,* and as a thing of long standing, whose lawful acts were confirmed by established precedents. Hence we fixed its rise at A.D. 378, when no division of the Roman Empire was ever dreamed of; the only question was, whether the Britons under Maximus, or the Italians under Gratian, were to rule the whole West?

But the first Gothic monarchy set up, or attempted to be set up, in the Roman Empire, was that of Alaric in 410, or thereabouts, and which had but a transitory duration—not much longer than even Glendower's independent kingdom of Wales. The Empire was not divided till A.D. 476, up to which time the Gothic chiefs still did reverence to the imperial throne, were in its pay, and subject to its laws. None of the existing divisions of Europe were formed, and none of the present monarchies founded, before A.D. 718 or 719, when the kingdom of Spain commenced under Pelagius, long preceding the rise of the rest.

But here comes in the second question, so closely connected with the first, that they must be discussed henceforth as one: Has the Roman Empire ever, since 476, been divided between so few as *ten* monarchies? Did it not break up into innumerable small fragments, which have ever since been consolidating themselves, till they seem likely to be reabsorbed into one mass, of which Rome will be the religious, and Paris the military centre? Let us, for a moment, see how the Roman Empire was divided, even so late as the tenth century, a period at which the Pontiff had surely full power. We select this, because it enables us to quote from M. Guizot, and because, for long, the process of consolidation has been proceeding rapidly.

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The Roman, or, as it is vulgarly called, the Western Empire, was then divided between—

1.	The Sovereign of	France.
2.	...	Navarre.
3.	...	Provence.
4.	...	Burgundy.
5.	...	Lorraine.
6.	...	Germany, with its *seven* Electoral Monarchs.
7.	...	Italy.
8.	...	Bohemia.
9.	...	Britain.
10.	.	Portugal.
11.	...	Naples and Sicily.
12.	...	Hungary.
13.	...	Bavaria.
14.	The Empire of	Bosnia, then one of the most powerful, comprising all the Sclavonic races, now divided between Turkey and Austria.
15.	The Kingdom of	Mauritania.
16.	...	Wallachia, and the Roman Dacia, the two millions and a-half of whose inhabitants still speak Latin, and call themselves Romans.

I omit the Venetian republic and the principalities of Wales and Bretagne, because neither of them possessed more than *three* times the power of the States of the Church; which I also omit, on account of their utter insignificance, and because the second and third recked little of Papal authority, and refused to commune with the followers of the Pope.

Here we find sixteen kingdoms ruled over by separate kings, none of which existed at Mr Elliott's date of A.D. 533, but all which were undoubtedly planted by subsequent conquest.

Mr Elliott may probably prefer taking the kingdoms of the Roman Empire, as they now exist, and, tracing them back to their origin, we have no objection.

1.	The Kingdom or Empire of	Austria was formed by Rudolph of Hapsburg, A.D. 1273.
2.	... ...	Bavaria, 1179.
3.	... ...	Belgium, formerly Lorraine, 854.
4.	... ...	Britain,* Egbert, 828.
5.	... ...	France, Louis le Debonnaire, crowned by Pope Stephen about 814.
6.	... ...	Prussia, 1525.
7.	... ...	Morocco, in the tenth century.
8.	... ...	Naples, Robert Guiscard, eleventh century.
9.	... ...	Portugal, 906.

* The Welsh empire ceased about 580, through the apostasy of the Pendragon Cadwallader to Rome, the consequent revolt of the Cymri, and the resignation of his crown by the pervert. This apostasy, brought about, probably, to reconcile the conquered Celto-Saxons of the south to his pre-eminence, proved thus fatal to his power.

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10. The Kingdom or Popedom of Rome, Damasus, 378.
11. The Kingdom of Sardinia, 1040.
12. ... ... Spain, Pelagius, 719.
13. ... ... Saxony, tenth century.
14. ... ... Switzerland, 1307.
15. ... ... Tunis.
16. ... ... Tuscany, 1208.
17. ... ... Tripoli.
18. ... ... Wallachia, about 716.
19. ... ... Wurtemburg, ninth century.

These divisions of the Roman Empire, we perceive, originated *since* the Bishop of Rome became Imperial Pontiff, and have continued distinct from each other from their first rise till now. Each, the States of the Church excepted, has been formed by swallowing up smaller States formerly independent, and still unreconciled—such as Venice, Brittany, Wales, Austrasia, Catalonia, Neustria, Aquitaine, Burgundy, Lorraine, Navarre, Genoa, Sicily. We have not reckoned Saxe-Coburg, the Grand-Duchy of Baden, Hesse-Homburg, or any of the petty States that still remain on the German map, any more than Modina, Lucca, Parma, in the Italian territory; nor have we included Hanover, which was never defiled by Roman tread.

If Mr Elliott refuse to take the existing monarchies, and wishes to go farther back to, say A.D. 500, thirty-three years before his favourite era, he will only treble their number, and find at least thirty sovereignties all equally prominent, instead of ten. How many were in existence, then, in the year A.D. 500?

England—the Heptarchy,	7	kingdoms, or more properly *eight*.
Wales, ...	1	including Monmouthshire, the half of Hereford, Shropshire, and Cheshire.
Spain, ...	3	Navarre, Catalonia, Arragon.
France, ...	4	Aquitaine, Neustria, Austrasia, Brittany.
Mauritania, . . .	1	
Germany, . . .	1	with seven sub-kings, now independent.
Wallachia, . . .	1	
Bosnia, ...	1	
Hungary, . . .	1	
Lorraine, . . .	1	
Italy, ...	5	Naples, Lombardy, States of the Church, Sardinia, and Venice.
Burgundy, . . .	1	
Cyprus, ...	1	
Portugal, . . .	1	
Naples and Sicily, . .	1	
	30	

Mr Elliott would thus have thirty sovereignties, exclusive of

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the Popedom, to account for, none of which has been subdued by, plucked up before, or supplanted through, the Pope; but all which co-existed with mutual rivalry alike in A.D. 500 and A.D. 533, none recognising any chief centre, and all originating subsequent to A.D. 476, at which period even Mede allowed Antichrist to have been set up as superior upon earth. Let him point out which of the ten the prophet designated as horns, and which three *of these ten* the Pope plucked up.

We cannot allow any one—Mr Elliott is himself far too high-minded—to escape by putting down a list of ten kings, and then a separate list of *three*, forming no part of, and not included in, the former ten. This may be a skilful *ruse*, but it is a wretched one, and brings discredit on the cause of prophetic study. The Jortins and Newtons of the last century have much to answer for.

Here, then, are thirty States existing together, all in a row, within the limits of the old Roman Empire; twenty-three at least of which were formed by Gothic conquerors, and ruled by Gothic blood. Only seven, however, are admissible. Which are to be refused? We have set down none in malice. Let it be shewn where lies our mistake, and which are the three supplanted by the Pope of Rome.

Mr Elliott may object to Mauritania and Wallachia, in our first list, which he will probably prefer to the second, and certainly will to the last. Unluckily, Wallachia happens to have retained its original Roman population, and is the only part of the world thoroughly Roman in language, laws, and even in dress, as well as blood. Its people are still called, and call themselves, "the Romans;" the nobles, or boyars alone, are of Gothic or gentle descent, and capable of civilisation in its proper sense. With regard to Mauritania, if he will inspect its forces, he will find them still governed* and garrisoned by the fierce sons of the North; and he will scarcely deny that the country of those great Romans—Augustine, Cyprian, Tertulian—formed part of the Roman Empire, or that the leading men still retain traces, like Abdool Khader, of their northern ancestry.†

* I last week interrogated a relative, who, having been much on service at Gibraltar, and having repeatedly visited Mauritania, was quite able to speak on this subject. His reply was this: the Moors proper were *fairer* than either him or myself, or any individuals of the Cymro-Semitic type. They must be carefully distinguished from the negro slaves, who, of course, live within the same limits, and from the Arab, who is only an invader.

† Surely, if the States of the Church were a horn, the Doge of Venice and Genoa, and the Landamman of Switzerland, and the Hereditary Podestas of Florence and Milan, were horns too.

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I am not disposed to give these up at any price, except, indeed, Mr Elliott's personal friendship; but even if they are quietly set aside, and not looked at, there still remain twenty-one kings, when there ought to be but seven; and by no possible legerdemain can these be refined down to a group of seven and the Pope. Besides, Mr Elliott and his friends make Holland also a part of the Babylonian beast; if so, the King of Holland, with 120,000 good troops and militia, is surely as important a horn as the King of Naples with 60,000 bad ones, or the Pope of Rome with his 6000 rapparees, who are said to mount guard with umbrellas! I do not, however, consider the Dutch as a Romanised people at any time; but, if they were, so much the worse for Mr Elliott, who must deliver a sharp stroke to sever this horn, which he has taken so much pains to rivet on the thick skull of the Roman beast.

We know the reply. It will be said by the partisans* of the common interpretation, that, by *kings*, the prophet means *races*. Be it so, for the sake of argument. We will consider this, but let us first settle irreversibly the question at issue.

What becomes of Mr Elliott's theory, if the third question be asked, at the same time, as to which were the horns, kings, or races, which were plucked up by the Pope?

According to him, they were the kings of the Heruli, Turingi, and Lombards. Antichrist, be it recollected, he thinks to have begun his reign in A.D. 533. Yet it appears that the Turingi were, *a century before this, extirpated from the face of the earth* by the Heruli, without ever having constituted a kingdom, or been anything but a division of invaders; and the Heruli themselves by the Lombards in A.D. 476; whilst the Lombards, again, were subdued about A.D. 490 by the Ostrogoths; and that neither Heruli nor Turingi ever formed sovereignties independent of the Emperor and Pontiff. Hence, then, it follows that, if Mr Elliott be right, and that the rise of Antichrist began in A.D. 533, he plucked up the Turingi upwards of a hundred, and the Heruli fifty-seven years, and the Lombards forty-three years, before he was born! We must, therefore, conclude, either that the Pope became Antichrist a century sooner than Mr Elliott will allow—in which case the 1260 years' reign must be given up, and, as the present writer believes, the Papal reign left to occupy the undefined space from the close of the first to the end of the sixth seal—or that he has never yet subdued three kings, and cannot be *the last* Anti-

* The author does not pretend *certainty* that the whole of St Cyprian's *alleged* writings *are not forgeries*. His own impression is, that they resemble the original, as Macpherson's Poems of Ossian do the native Highland ballads.

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christ, since Mr Elliott allows that none others than those he has specified have ever existed in or near the territories of the Pope of Rome, or can be said to have disappeared before him.

There is another difficulty. If the Turingi were plucked up by the Heruli, the Heruli by the Lombards, and the Lombards by Theodoric the Ostrogoth, King of Rome—if these kingdoms, differing only as the Plantaganets, Tudors, Stuarts, and German governments of Britain, are yet to be spoken of as distinct kingdoms—the Pontiff, as heir to a part of the estate of Theodoric, must have plucked up *four* kingdoms instead of three. Were a successful rebel to seize the throne of Queen Victoria, could he be said thereby to have plucked up *three* kings? The Ostrogothic was a real, definite, established kingdom, not like that of the Heruli or Turingi. It was the plunder of the Ostrogoths, not of the Heruli, that the Pope secured. The Heruli were but a mere migration of a wandering tribe. Can even Mr Elliott fix the extent of their supposed *kingdom*, or analyse their acts?

Why is it that all our commentators so conveniently find *four* kingdoms make but three, suppressing all mention of the Ostrogoths? The reason is plain: we know all particulars of the overthrow of the Ostrogoths, and that the Pope had nought to do with it, any more than the Archbishop of Canterbury with the battle of Waterloo. We know nothing of the defeat of the Heruli or Turingi, and therefore it is conjectured he *may* have had a hand in them. But if so, he must have been in existence *before* them; and if he was in existence in A.D. 383, as the chief minister of Satan upon earth, as we believe, and have endeavoured to shew,* the whole of Mr Elliott's calculations, based on the fact, that the Apostasy did not commence till 533, have to be resettled. It is Antichrist who plucks up the kings; but these kings were all plucked up *before* A.D. 533, Mr Elliott's date for the rise of Antichrist. Let Mr Elliott choose which horn of the dilemma he prefers to sit upon. Either the Papacy has reigned 1450 years, in which case it has overstepped the period allowed the churches, or it has not yet supplanted any single king upon earth, and cannot, therefore, be the Antichrist.

Let us again look at the fallacy involved in the vulgar view. The Turingi are said to have conquered and colonised that

* If we are right in our opinions, the immense value of Mede's researches will be apparent. It is clear that he approximated nearer to truth than any subsequent commentator, and that their amendments have been, like the alterations in the form of cannon, as fixed by Gustavus Adolphus, which the French have introduced, all for the worse.

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part of Italy now called the States of the Church, without, however, interfering with the civil and ecclesiastical powers of the Pontiff, any more than the French garrison does now in Rome, or the 6th Carbineers, now at Canterbury, with that of the archbishop. On the contrary, they seem to have been very quiet and obedient subjects, quite as amenable as the Chasseurs de Vincennes to ecclesiastical and Roman law.

The Heruli drove out the Turingi, just as the English and the Turks, under Trowbridge, drove out the troops of Massena in 1799, or as the French drove out Mazzini in 1848, without affecting the Pontifical authorities. These changes were a mere exchange of garrisons, like the relief of an Irish by a Highland regiment.

The military chief of Lombardy, in A.D. 476, conquered and annexed the Romagna to his dominions, still respecting the civil and ecclesiastical rights of the Pontiff, as the Austrian garrison will when its brave cavalry may replace the French chasseurs. In 490, Theodoric the Ostrogoth succeeded the Lombard kings, and founded a military government, leaving the civil and ecclesiastical functions and income of the Imperial Pontiff uninterfered with, and the Roman power untouched.

In 787, King Pepin, having conquered the King of the Ostrogoths, relieved the Romagna from all feudal duties to himself as conqueror, and vested its entire police administration in the Pontiff—adding to it the civil rule of a *small portion of Lombardy*, about the value of a very small English county, over which, however, he, and all German sovereigns since, have claimed *military* control—and which is actually now held by Austrian bayonets. It was this very question which gave rise to the troubles of 1848. They began by conflict of the Papal with the Austrian military authorities—both equally legitimate—as to government of Ferrara. The Pope wanted to command the garrison as well, and to supplant the stout soldiers of Sclavonia with his Roman rabble rout. William the Conqueror, in like manner, granted to the Bishop of Durham certain lands to be held by military tenure, as being on the frontier exposed to the Scots. This grant, as in the case of Pepin, had nothing to do with, and made no alteration in, the Bishop's ecclesiastical privileges, which remain still: the *military* authority has been resumed by the queen. Now, *the three horns* plucked up by the little horn not only all existed before him in the vision, *but are co-existent with each other.* According to Mr Elliott's theory, however, only *one* of them existed for a short time, then gave place to a second, and that to a third similar horn, occupying precisely the same spot on the beast's head!

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Is this consistent with the Word of God? If the prophet had said, "And I beheld, and there grew up another horn, and it supplanted one of the first horns; and another horn grew up and supplanted that which had thrust out the first horn; and a third grew up and expelled the second horn; and then there arose a little horn which thrust out the third horn, and took the place which the three former horns had, in succession, held before him," then Mr Elliott's interpretation would have been the literal and natural exposition of the words. Had this been the real nature of the vision, surely the inspired prophet would thus have described it; but, on the contrary, he expressly declares that when he saw the beast it had *ten* horns. Let me ask Mr Elliott a simple question. Every stag sheds his horns, and has them replaced. Would Mr Elliott, on that account, describe him as a *four*-horned beast? Yet, as, when the Turingi entered the Roman Empire, there were neither Heruli nor Lombards, and, after their extirpation by the Ostrogoths, neither Heruli, Turingi, nor Lombards remained, it is clear the beast, according to his view, never had ten horns *at the same time,* and the Pope could not have sprung up *amongst* the horns.

The prophet expressly declares that the little horn does not arise till after the *three horns,* and that it arises *amongst* them. How Antichrist could arise *amongst* three sovereigns, who did not exist at the same period, but who successively ruled over the same territories, and who had ceased to exist before his rise, I know not.*

Again, because King Pepin conquered the Ostrogoths, and gave away *a small portion* of his territories to Pope Stephen, are we entitled to say that Pope Stephen subdued the Ostrogoths, and that, as subduer of the Ostrogoths, he must be considered as the extirpator of those whom his enemies, the Ostrogoths, had subdued a century before, and also as extirpator of those preceding tribes, his own allies and friends, who had been extirpated by the enemies of those very Ostrogoths?

Let us take a parallel case. The Duke of Wellington subdued Napoleon.

Napoleon had previously subdued the Emperors of Austria, Russia, and the King of Prussia, at Austerlitz, Friedland, Jena, and Wagram.

Can we, therefore, state that the Duke of Wellington subdued

* What should we say if any one spoke of the Saxe-Coburg dynasty as arising *amongst,* and supplanting three others, the Norman, the Plantagenet, and the Tudor, omitting all mention of the Stuarts and the Guelphs?

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the Emperors of Austria and Russia, and the King of Prussia, because he subdued their subduer? Should we not be laughed at?

Precisely the same reasoning, carried out, would make the Duke of Wellington guilty of Napoleon's poisonings at Gaza, and of the massacres of Jaffa.

Yet the cases are precisely parallel. The King of the Turingi expelled the Greek troops from Rome, leaving the Pontifical power undisturbed, simply assuming the rights now held by the Emperor. The King of the Heruli conquered the King of the Turingi, but did not interfere with the Pontiff. The King of the Lombards conquered the King of the Heruli. The King of the Ostrogoths conquered the King of the Lombards. The King of the Franks conquered the King of the Ostrogoths, and gave the Pontiff one-fifth of the spoil. Yet by Mr Elliott it is silently taken for a fact, that *the Pope* subdued the Lombards, the Heruli, and the Turingi too, who were not in existence as nations, races, or monarchies at his rise, as fixed by Mr Elliott; whilst all mention of any feud between him and the Ostrogoths and their successors is suppressed! Such are the premises which we are required to accept without examination. If the mere excellence and piety of their propounders could dispense with proof positive, we would accept them gladly; but there is danger in mere forced and conjectural interpretations of the Word of God; and even the high character and deep spirituality of Mr Birks and Mr Elliott may not supply them, on all points, perfect information as to facts.

We might as well say that the jackal, to whom the lion disdainfully leaves some portion of the wild boar he has slain, had vanquished all animals slaughtered by that wild boar before its fall, as that the Pope plucked up those whom Pepin vanquished. We press these facts home. Let them be fairly met. What kings or what races has the Court of Rome subdued? The question is not now how many she has seduced. If she have not plucked up three kings, ruling at the same time, she cannot be the *last* Antichrist.

If the Pope became Antichrist at any time before A.D. 533, then Mr Elliott's theory of itself falls to the ground, as all his calculations are based upon that epoch. If, on the other hand, he only became Antichrist in A.D. 533, he cannot be said to have plucked up three kings who had long since ceased to exist, nor three races; nor, indeed, was ever any one king or any one race subdued by him either before or after A.D. 533.

There are some who say that the word kings means the ten

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races who divided the Roman Empire. The substitution of *races* for kings is a very daring thing, without warrant from Scripture, and can only be paralleled by Chevalier Bunsen's attempt to prove that Adam, Abraham, and Isaac were races, not individual, real, personal men. If we thus interpret unfulfilled prophecy, do we not encourage others to explain away Scripture history, and future prophecy too? Whether we take the existing nations of Europe, or the conquering tribes that reclaimed them from the corruption in which they were plunged, we come, however, to precisely the same result, as the conquering aristocracies formed the nucleus around which the conquered population crystallised and set up each its own chief. Take now the races which have settled in Europe since A.D. 381, at which period we have shewn that the reign of the Papal Antichrist had begun:—

1. The Alans.
2. The Almagnes, or Germans.
3. The Angles.
4. The Burgundians.
5. The Danes.
6. The Franks.
7. The Huns.
8. The Heruli.
9. The Hessians, or Catti.
10. The Jutes.
11. The Lombards.
12. The Mæsogoths.
13. The Normans.
14. The Ostrogoths.
15. The Saxons.
16. The Suevi.
17. The Turingi.
18. The Vandals.
19. The Visigoths.

Of these, the Heruli and Turingi were extirpated or swallowed up before the Lombards, and the Norman Conquest took place after the third seal, A.D. 719 to 1062; so that, omitting these, we come pretty nearly to the same result, finding sixteen horns, *exclusive* of the Papacy, *all* in existence at the same time. Let Mr Elliott reduce their number to *ten* if he can.

In this list we are not conscious of having put down a single unimportant tribe, or one which has not become the germ of a modern and now existing aristocracy.

Strange to say, in no one list of the ten horns that we are acquainted with are the Normans mentioned, the conquerors of the whole West.

This is remarkable, and shews how wedded to traditional theory are even good and holy men.

But here we shall be met by commentators more confident, and who hope to place us in a dilemma. We admit, say they, that the Scripture speaks of kings, not of races. The kings of Rome, Ravenna, and Lombardy, are the three "kings" plucked up by the Pope.

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They might as well say that the Norman Conqueror subdued the three kings of "Windsor, Westminster, and Woolwich," or of "London, Southwark, and Westminster." Will they kindly give us the name of *any one* king, either of Rome or Ravenna, or of any Lombard sovereign who did not rule Rome, and Ravenna too?

Was there ever a ruler resident at Ravenna who did not also hold Rome, or a ruler resident at Rome who did not also possess Ravenna? The general-in-chief resided there, as the great King of Prussia did at Potsdam. Ravenna was the mere arsenal, the Woolwich of Rome. The Pope and the ecclesiastical authorities, the senate, and the councils, never quitted Rome. The garrison of Rome reported to the commander-in-chief, if staying at Ravenna. The proctors and judges of Ravenna reported to the Pontifex Maximus at Rome. The Queen may hold her Court at Windsor, or, if she chooses, at Weedon Barracks, but it is not less the same court as at St James's. Was there ever a king of Ravenna? The so-called exarch of Ravenna was the commander-in-chief of the troops occupying Rome. How could the Pontiff pluck up or subdue three kings who never existed? When was there an independent government of Ravenna, or of that part of Lombardy which now belongs to the Pope, or of Rome itself? All three have at all times obeyed one sovereign. All three formed parts of one small Roman province, not to be compared with the two counties of Surrey and Middlesex. Who was the king of Rome plucked up by the Pontiff, who was not also King of Lombardy? Surely we may ask the names of these three kings.

Our first answer will apply to this also:—The Pontificate began, as we have before shewn, between A.D. 378 and 383. Now, in A.D. 383, Ravenna was a mere garrison town, not even the residence of any officer higher than a tribune, and at no time has it ever been under a different ruler from the city of Rome. As to Lombardy, we have also shewn that the Pope had no more to do with its conquest than the women who follow the camp for plunder had with the victory of Waterloo; and that any trull who might have stolen a bottle of Burgundy from Bonaparte's carriage, might as well boast that she had subdued the Emperor. Lombardy is an Austrian kingdom won by the sword; Milan is its capital, not Rome; and the bright bayonets of the white-vested Croats glitter, and the bronzed rifles of the Tyrolese yagers gleam in its streets; and so they always will, unless dislodged by French or Russian power, or drawn off by mutual war between the German and Sclavonic races. We

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assert, then, that the Papacy arose before division of the Roman Empire; that the Roman Empire has never been divided between ten Gothic kings; that it cannot, therefore, as Dr M'Hale alleges, be the stone which crushed those ten kings, and which is to fill the world; but that it can as little be *the one* last Antichrist who is to secure universal empire, and whom *all men* will worship whose names are not written in the Lamb's Book of Life.

But space warns us to conclude, for we have yet to compare the four beasts of Daniel, and the three of Revelation, with the prince of Dark Countenance and the wilful king. These comparisons will evolve fresh matter for consideration, and will, we trust, enable us in some degree to mark out and expose the character of our deadly foes. Let none, however, suppose that Romanism is the less to be feared by us because other Christians in other parts of the world may also have their special foe to struggle with, or that we may safely relax our exertions against her because she herself, with her forces, forms but the vanguard of Satan's army, and not the reserve with which he will make his last struggle against Christ and his Church.

If, in these remarks, the writer has assailed Mr Elliott, Mr Hislop, and Dr Keith's theories rudely, it is because he well knows that with such antagonists a combat must be waged with full force, not by half measures. The object of all is to ascertain the truth; and the talent, the erudition, and the piety, of these men renders the slightest expression of sentiment on their part so important to the welfare of others, that it is the more necessary to try well the soundness of all they say. Unlike too many writers, they are incapable of inventing facts or colouring theories; but at the same time they may, like too gallant soldiers, be misled, by their very zeal and energy, into an ambuscade, and they may also lead others. Hence, then, the writer feels that he has no option but to point out what he humbly considers the errors of those at whose feet he does not pretend to be worthy to sit.

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Art. II.—SWEDENBORG ON THE TWENTIETH CHAPTER OF THE APOCALYPSE.*

We need hardly say that Swedenborg was no Millennarian. "The theories," says his interpreter, Mr Clissold, "which have been advanced concerning Millennarianism and the two resurrections, are without foundation." † In him we see the figurative system of interpretation carried fully out, and learn that there is hardly one truth of Scripture which is not subverted by it. He completed what Origen, and Dionysius, and Jerome began. In them we see men who, in denying the literal and adopting the figurative system, had undermined the foundations of divine truth; and in Swedenborg we see one who carried out what they commenced; who not only undermined, but destroyed all the cherished doctrines of the Bible.

Swedenborg's principle seems to be not only that everything in the Apocalypse is figurative or symbolical, but that everything is figurative or symbolical of principles, not persons; of abstractions, not facts; of spiritual ideas, not of events or actual beings. All that it predicts takes place "in the spiritual world." Satan is a figure; his restraint is a figure; the thousand years are a figure; the resurrection is a figure. In short, the whole of the Apocalypse (and specially of the twentieth chapter, to which we are referring) is a series of spiritual scenes, declarations of principles, without the intervention of persons at all. In one place good principles triumph, in other they are overthrown; in another place evil principles rise up, and then again disappear. Literality of every kind, and in every shape, is discarded by this interpreter, as involving all that is carnal and evil. In no sense, and to no extent, will he tolerate it: he considers it destructive of all spirituality, and subversive of the whole truth of God. A literal Satan, a literal first resurrection, a literal kingdom, are things wholly inadmissible! The individual holding these he would consider as given over to error of the most carnal kind.

It is plain that literalists have nothing congenial with Swedenborg. He and they are in hopeless antagonism on every point great and small. Pre-millennialists and he have not one single interpretation in common.

On the other hand, post-millennialists have much in common

* The Spiritual Exposition of the Apocalypse, as derived from the Writings of the Hon. Emanuel Swedenborg, &c. By the Rev. A. Clissold, M.A. 4 vols. London: 1851.

† Vol. iv. p. 341.

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with him in his Apocalyptic interpretations. Though doubtless they differ widely from him on essential points of doctrine, yet in regard to several points of prophetical exposition they are at one with him. We do not say this with aught of unkindly feeling towards our post-millennial brethren, or as if seeking to make them or their theory responsible for the errors of Swedenborg. But we point out the resemblance, in order that they may see the exceeding danger of "spiritualising" the Word of God. In what instance has adherence to the system of literal interpretation injured the truth, or fostered heresy, or led men to deny the fundamentals of Christianity? But in how many—nay, in what innumerable instances—from the days of Origen downwards, has departure from this led men astray? In no age has the Church suffered loss at the hands of literalists. In almost every age has she been injured and disturbed by the wild theories of spiritualists.

Let us now hear what Swedenborg has to say in exposition of the chapter before us. Our readers will find, in the quotations we make, a full illustration of the preceding remarks.

He thus expounds the first verse:—

"'And I saw an angel coming down from heaven, having the key of the abyss, and a great chain on his hand,' *signifies*, the Lord's divine operation upon lower principles, in consequence of his divine power of shutting and opening, and of binding and loosing."

The reader will notice here that it is of "principles" that the prophet is supposed to be speaking. The "abyss" is the "lower principles."

Then as to verse second, he thus writes:—

"'And he laid hold on the dragon, the old serpent, which is the devil and Satan,' *signifies*, that they were withheld who are meant by the dragon, and who, because they think sensually and not spiritually on matters of faith, are called the old serpent, and because they are in evils as to life, are called the devil, and because they are in falses as to doctrine, are called Satan."

Thus Satan is transformed into the holders of false doctrine. Then as to the thousand years, we are told:—

"'And bound him a thousand years,' *signifies*, that they who are here meant by the dragon, were withdrawn and separated from the others in the world of spirits, that for a season there might be no communication with them."

Then as to the shutting up of Satan in the third verse, we thus read:—

"'And cast him into the abyss, and shut him up, and set a seal upon him that he should seduce the nations no more,' *signifies*, that the Lord entirely removed those who were in faith alone, and put a stop to all communication

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between them and others, lest they should inspire into those who were to be taken up into heaven anything of their heresy.'

"Gaspar a Melo, Apocalypse, chap. xx. p. 770:—

"'By the tongue of the devil we understand false doctrine; therefore when our angel approaches and descends, that is, our Christ from heaven, this tongue is bound, that is, the teaching of the dragon and his power is bound,' &c.

"Patrick Forbes, Apocalypse, p. 211:—

"'The dragon is here described by these same names and property of seducing nations, which are given him in the 12th chapter, in the first degree of this his first foil, towards this first captivity: when by Michael his valour he was cast from heaven. Which the Holy Ghost doth of purpose, to lead us to know that this first binding is from that rage. So wisely and plainly the Spirit teacheth us to couple together the parts of this prophecy. Now Christ is he properly, who treadeth down the head of that serpent: who only is that stronger than the strong one, coming in, binding him, and spoiling his house: as who only hath come to loose the works of Satan, and only hath the keys of hell and death. But, according as he giveth gifts to men and worketh by his ministers of whatsoever calling, who, in his light and strength advance the kingdom of light and bring down that of darkness; his ministers, thus instructed by him and to this end, are also binders of the dragon. Of whom this angel is the general type.'"

The loosing of Satan which follows the thousand years is thus dissipated into spiritualism:—

"'Until a thousand years should be fulfilled, and after that he must be loosed for a season,' *signifies*, this only for a season, or for some time, until they are taken up by the Lord into heaven who were in truths originating in good; after which they who are meant by the dragon, were for a season to be loosed, and a communication opened between them and others: 'and I saw thrones, and they sat upon them, and judgment was given unto them,' *signifies*, that the truths of the Word, according to which all are judged, were opened, and that then they were taken up from the earth beneath, who had been concealed by the Lord, that they might not be seduced by the dragon and his beasts."

"By *thrones*, says Gaspar a Melo, may be signified *judiciary power*. The first step in the release of the saints was to withdraw the power of the dragon over them, that he should not seduce them by false teaching; the second is to impart to them a judiciary power; in virtue of which they become spiritually kings and judges over their enemies; and are made superior to the force of temptation."

The beheading of the martyrs must of course be purely figurative. The "souls" spoken of by the prophet in verse fourth were only "spiritually killed:"—

"'And the souls of them who were smitten with the axe for the testimony of Jesus, and for the Word of God,' *signifies*, that they were rejected by those who are principled in falses originating in self-derived intelligence, because they worshipped the Lord, and lived according to the truths of his Word: 'and who did not worship the beast, nor his image, neither received his mark upon their forehead and upon their hand,' *signifies*, who did not acknowledge and receive the doctrine of faith alone: 'and have lived and reigned with Christ a thousand years,' *signifies*, who have been already for some time in conjunction with the Lord and in his kingdom."

"Lauretus, art. *Securis*, says that—

"'An axe may signify in a good sense the *preaching of the Gospel*, by which

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heresies are cut asunder (B. Gregory); in an evil sense the *devil*, or a *heretic*, or *concupiscence.*' Jerome.

"In Poole's Synopsis on Matt. iii. 10, it is said, p. 86—

"'The axe is here either the *Word of God*, his *Gospel*, and the *preaching* of it, or,' &c. . . .

"According to Rabanus Maurus, an *axe* may also signify *rebuke;* or, severe *persecution.* According to Cardinal Hugo, it may signify severe *temptation.*

"As therefore in a good sense the *axe* signifies Divine truth, so in an evil one it signifies Divine *truth falsified*, or *falsity* and *heresy.* Whence being *smitten by the axe* signifies the temptation, trial, or persecution arising from the hatred and aversion produced by those false principles of life and conduct which the dragonists entertained; in fine, the souls were spiritually killed."

As to the non-living of the rest of the dead, and the first resurrection, they admit of being spiritualised as follows:—

"'And the rest of the dead revived not, until the thousand years were consummated,' *signifies*, that besides these, now spoken of, not any were taken up into heaven till after the dragon was loosed, and that such were then proved and explored what sort of persons they were: 'this is the first resurrection,' *signifies*, that salvation and life eternal primarily consist in worshipping the Lord, and living according to his commandments in the Word, because thereby conjunction with the Lord is effected and consociation with angels of heaven: 'blessed and holy is he who hath part in the first resurrection,' *signifies*, that they who go to heaven, enjoy the felicity of life eternal, and illustration in consequence of conjunction with the Lord: 'over these the second death hath no power,' *signifies*, that they are not damned: 'but they shall be priests of God and of Christ,' *signifies*, because they are kept by the Lord in the good of love and thence in truths of wisdom: 'and shall reign with him a thousand years,' *signifies*, that they were already in heaven, when the rest, who were not revived, that is, who have not yet received heavenly life, were in the world of spirits.

"By the rest of the *dead* are signified the rest of those who were spiritually slain by the dragonists (see ver. 4).

"'This is the first resurrection.'

"Cruden observes, among other significations of the word *First*, that it means:—

"That which is *chief* or *most excellent.* Rom. iii. 2, '*Chiefly* because unto them were committed the oracles of God.' *Chiefly*, in the original, is *first*, and shews the *quality* and *excellence* of the privilege here mentioned. So also in Luke xv. 22, 'Bring forth the *best*,' in Greek, 'the *first* robe.'"

"So again in Matt. xxii. 36, 38: 'Master, which is the *great* commandment of the law? Jesus said unto him, Thou shalt love the Lord thy God, &c. This is the *first* and *great* commandment.' So Mark xii. 28: 'Which is the *first* commandment of all? And Jesus answered him, The *first* of all the commandments is, Thou shalt love the Lord thy God with all thy heart, &c. This is the *first* commandment.' So again, 1 Cor. xv. 3: 'I delivered unto you *first* of all that which I also received, how that Christ died for our sins,' &c. In all which cases it is admitted, that *first* has not so much an arithmetical, as rather a moral relation; such as to *importance, excellency, dignity*, &c.

"By the *first* resurrection is in like manner here implied, not that there is a *second* after this, but that of two or more kinds of resurrection this is the first in excellency, dignity, importance, &c. For that it is a spiritual resurrection of the soul which is here meant, is affirmed by Haymo, Gaspar a Melo, Alexander de Hales, Da Sylveira, &c.

"Religious Tract Commentary, p. 619:—

"'Those who suffer with Christ, shall reign with Christ; they shall reign

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with him in his spiritual and heavenly kingdom, in glorious conformity to him in his wisdom, righteousness, and holiness, beyond what had been known before in the world; this is called the *first resurrection*, with which none but those who serve Christ, and suffer for him, shall be favoured. The wicked shall not be restored to their power again, till Satan is let loose. This may be called a resurrection, as the conversion of the Jews is said to be life from the dead. The happiness of these servants of God is declared. None can be blessed but they that are holy; and all that are holy shall be blessed. These were holy as a sort of first-fruits to God, in this *spiritual resurrection*, and as such blessed by him. They are secured from the power of the second death. We know something of what the first death is, and it is very awful; but we know not what this second death is; it must be much more dreadful; it is the death of the soul, eternal separation from God. May we never know what it is by experience; those who have experienced a *spiritual resurrection*, are saved from the power of the second death.' " *

Such are a few specimens of figurative exposition carried to an extreme! Swedenborg's axiom is, that the literal cannot be the true, and that we must always seek the non-literal or figurative. By this means he makes void the Word of God from Genesis to Revelation. In his exposition, we see the exceeding danger of departing from the literal sense save for a definite and satisfactory reason. The literal must ever be the basis of the figurative, whether in the department of prophecy or history. We do not insist on all being literal even in history; we can discover figures in Genesis or Exodus, as well as in Isaiah or Ezekiel. But in all cases there must be a reason for departing from the literal. This is all we ask.

From the days of Origen downward, the departure from the literal has been the starting-point of heresy. With the simple literality of the Word, heresy has never stood, and can never stand. And in no instance in history can we detect heresy springing out of literality. On the contrary, *licence of interpretation* has been the bane of the Church in many ages. In Origen we see it systematised, and in Jerome we see it fully carried out. According to them, the *literal* sense is not the true—it is not even the basis of the figurative! Scripture has many senses, and the skill of the interpreter is shewn in his extracting, or rather in his inserting, as many meanings as possible! Thus, God's simple Word was made void by these early Anti-chiliasts; for the true sense of Scripture must be *one*, not *many;* and to thrust four or five figurative meanings into a passage, is in effect to take out of it all meaning whatsoever.

If the binding of Satan be merely the restraint of evil principles, and if the reigning of the saints with Christ be merely the prevalence of good principles in the earth, then Origen and Jerome may, after all, be right.

* It is singular to find Swedenborg, or rather his editor, Mr Clissold, thus quoting the Religious Tract Society's Commentary as at one with him.

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ART. III.—THE SENTENCE ON THE WOMAN, THE MAN, AND THE EARTH.

GENESIS iii. 16.—"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

IN the sentence on the woman there are no words of preface, serving as a link to connect the special sin with the special penalty. In the case of the serpent, the preface was, "because thou hast done this." In the case of Adam, it was, "because thou hast hearkened to the voice of thy wife;" but in the case of the woman, it is not, as might have been expected, "because thou hast hearkened to the serpent;" but, without any such introduction, the sentence goes forth at once, "I will greatly multiply thy sorrow." The want of this introduction, taken in connexion with the peculiar sentence, seems to shew that the woman's punishment was something special, superadded to her share in the punishment of the race, because of her leading her husband into the transgression. As one with the man, she was to partake of his sentence; but, as having misled the man, she was to have a penalty that would always remind her of this. Adam, as the representative of the race, is made to bear the *general* penalty; and in this the woman, as one of the race, has her part. But, apart from this, as the beguiler of her husband, when given him as his helpmeet, she is to have her sorrows multiplied.* Yet though her sentence implies this, God, in his tender love to her, does not actually announce this with a "because," lest the man should think that God was confirming his accusation against her (verse 12), and thereby lessening his guilt. Thus she gets something which the man does not, because she was first in transgression, and because she was

* May there not be in the words, "I will greatly multiply," a reference to the well-known physical law, that adverse circumstances, such as hardship or feebleness in the human race, or a poor soil in the case of plants, tend to increase the propagative power, and multiply, instead of diminishing, the numbers produced; as if nature, inwardly conscious of more precarious life, and anticipating a speedier end, were putting forth every effort to prevent the cutting off of the peculiar race or kind, by hastening the process of propagation, and multiplying the numbers produced? In that case, it would be as if God, when inflicting the sentence which gave weakness and hardship to woman as her lot, threw around her, as an amelioration and compensation, the protection of a new law—the law which was to regulate her fruitfulness, not by the extent of her healthfulness, and ease, and comfort, but by the amount of her feebleness, and hardship, and oppression; a law which, while it multiplied her grief, multiplied her joys also, giving her ten children, though in sorrow, for one without it, and compressing within the brief period of shortened life on earth the whole story of a mother's tears.

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both the deceived and the deceiver. "Adam," says the apostle (1 Tim. ii. 14), "was not deceived (by the serpent), but the woman, being deceived, was in the transgression. Notwithstanding, she (even she!) shall be saved (no less than Adam), through her child-bearing (by means of that very child-bearing which contained her sentence and her sorrow), if she continue in faith, and love, and holiness, with sobriety;" for without holiness no man shall see the Lord.

Thus it was made manifest (1) that God looked upon the serpent as the great origin of the sin and the evil in both woman and man; (2) that God treated *Adam* as the representative of the race, through whom sin entered, and passed over to posterity, so that it was not Eve's sin that effected *our* ruin (though it brought woe upon herself), but that (if we can suppose the case), had Eve sinned alone, no evil would have followed to mankind (Rom. v. 12, 14; 1 Cor xv. 22); (3) that the very penalty inflicted was connected with *grace;* * the child-bearing in sorrow, which was the penalty, being the channel through which the seed was to come by whom deliverance was to be wrought. (4) That God wished it to be known that this sentence of evil, as well as the previous sentence of blessing, came directly *from himself.* He is the Almighty, the Sovereign *doer,* as well as *purposer* of all. "I will greatly multiply."

This sentence takes for granted the previous promise of "the seed." As if God were saying to the woman, "Yes, thou shalt have a seed, and from it deliverance shall come, and come through *thee,* the introducer of the evil; but the bringing forth of that seed shall be a perpetual memorial of thy sin, so that thou shalt be continually humbled, and solemnised, and saddened, by the very thing which seemed fitted only to lift thee up, and make thee rejoice; with thy joy shall grief be mingled, so that thou shalt not be allowed to forget thy sin, but be perpetually reminded of it; and if at any time thou shouldst exult unduly, and say, 'I am the deliverer,' thou shalt hear a voice saying in thine ears, 'But thou wast the transgressor.'"

* "A promise of mercy, and forgiveness of sin, and great afflictions, or rebukes for the same, may, and shall attend the same soul: 'I will greatly multiply thy sorrow,' comes after the promise of grace."—*Bunyan's Exposition of the ten first chapters of Genesis.*

"God does not cast Eve off, or curse her as he had done the serpent. All this was fatherly chastisement, rather than a satisfactory punishment. God might have inflicted the mulct of sudden death upon her, which she had merited; he might have taken away the blessing of fruitfulness before promised, but he only mingleth it with dolours."—*Christopher Ness: History and Mystery of the Old and New Testament,* vol. i. p. 52.

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Thus the memorial of the deliverance, and of the sin, is *one.* The two things are kept before our eyes by the same token; and we are taught that, whilst there is a redemption and a Redeemer, it was an awful sin that needed such a redemption and such a Redeemer. On each portion and fragment of this ruined world has God written the evil of sin.*

His sentence on the woman is, in part, a reversal of the first blessing: " Multiply and replenish the earth." God's blessing alone went out at first with the command to multiply; but now some drops of the curse are to be infused into it, in remembrance of sin. The race was still to go on increasing; but henceforth it was to be in sorrow. The very perpetuation of the species was to be accompanied with marks of the displeasure of God. The dark cloud of sorrow was to take up its station above each man as he came into the world. There was henceforth to be pain and danger, fear and trembling, the shrinking of woman's feeble nature from the greatness of the conflict which lay before her, ere the desire of her eyes was attained; and that which was meant to have been an unmingled joy, became the sorest trial of humanity; one of Nature's sharpest struggles; one of the bitterest ills that flesh is heir to. And, kindred to these pangs of her corporeal frame, are the other varied sorrows which overshadow her lot—the weakness, the dependence, the fear, the rising and sinking of heart, the bitterness of disappointed hope, the wounds of unrequited affection;—all these, as drops of the sad cup now put into her hands, woman has, from the beginning, been made to taste.

The sentence falls on her specially as *woman;* not as one with the man, and part of the human race, but as woman. The things which mark her out as woman are the things which the sentence selects. It is as the *mother* and as the *wife* that she is to feel the weight of the sentence now pronounced. A mother's pangs (which otherwise would have been unknown); a wife's dependence (which, in all save Christian countries, is utter degradation); sorrow, not joy, in that appointed process through which the promised seed is to be born into the world;†

* Bernard, in alluding to this passage, notices, on the one hand, the pains of child-bearing, and on the other, the disgrace that was attached to barrenness, as if woman were now placed in a strait betwixt the two; after speaking of the " hard necessity and heavy yoke laid on the daughters of Eve," he adds, " Et si pariunt cruciantur; et si non pariunt maledicuntur. Et dolor prohibet parere, et non parere, maledictio."—*Homil. III. de Adventu.*

† An old Jesuit commentator gives four reasons for the sorrow, among which are not only the prospect of the temporal ills of her offspring, but the foreboding of the eternal ruin of so many of those whom she brings forth: " eorum qui generantur, pauci sunt electi et prædestinati, plerique propter eorum flagitia æternis suppliciis destinati."—Vol. i. p. 678, of a *Commentary*

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inferiority, instead of equality, in that relationship in reference to which it had been said by her husband, " Bone of my bone, and flesh of my flesh;" not henceforth the husband "cleaving to the wife," as at the first (ii. 24), but the wife cleaving to the husband, and the husband ruling over the wife. Such are the sad results of sin!*

In the helplessness of clinging dependence, as well as in the fondness of blind attachment—in the consciousness of needing an arm to lean upon, as well as in the irrepressible overflow of passionate and unreasoning love, "thy desire shall be to thy husband." Nay, more: "he shall rule over thee." His the lordship, thine the submission; his the rule, thine the obedience. Such, henceforth, is to be thy condition; such the principle on which the domestic constitution is to be reared.† So God has ordained it; not only as the penalty of woman's sin, but as that which best suits a fallen world, and which best carries out His design in regard to the families and kingdoms of the children of men. And what can that family expect where this Divine ordinance is overlooked, nay, perhaps reversed? Hence the apostle utters the command so strongly, "Wives, be in subjection to your own husbands" (1 Pet. iii. 1); "Submit yourselves unto your own husbands in everything. Let the wife see that she reverence her husband" (Eph. v. 22, 24, 33).‡

on Genesis, in four quarto volumes, by Benedictus Pererius Valentinus, A.D. 1599. There are many good remarks to be gleaned from this vast work, though most of them of a patristic cast, and from patristic sources.

* "She must pay the penalty of her sin before she can rejoice in her child," says Chrysologus; and then adds, "What must be the end of that life of which the beginning is penal? Shall joy be the life-portion of the man who begins that life in sorrow?"—*Sermones in Ps. I.*

† The "natural subordination in innocency," as Fuller calls it, in his *Exposition of Genesis,* was to be greatly increased, so as to become afterwards a *yoke.* It is not merely that she who had thus "gone beyond her bounds," should be "forced back into her own proper rank" (in ordinem suum cogitur), as Calvin remarks, but she was henceforth to occupy a still lower place than before—not necessarily "bondage," as he says, but still such a position as would eventually lead to bondage, unless counteracted by higher principles. Yet it is to be noticed (says Trapp), that though the apostle bids wives submit themselves to their husbands, he does not say, Husbands, rule over your wives.—*Trapp on Genesis,* A.D. 1650.

‡ "A just law unto her, who, having given way to her own inordinate phantasie and appetite, had undone both herself and husband. And yet a rule given her for her own good and safety, who, having by experience found how ill she was able to moderate her own desires, must needs be the more secured, by having a moderator set over her."—*White on the first Three Chapters of Genesis,* 1656. A tolerably thick folio, containing abundance of practical instruction deduced from these chapters. Poole thus paraphrases the words; "Seeing, for want of thy husband's rule and conduct, thou wast seduced by the serpent, and didst abuse that power I gave thee, together with thy husband, to draw him into sin; thou shalt now be brought down to a lower degree,

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Yet as if to comfort her spirit under this heavy prospect; as if to elevate woman's lowly lot, and to sanctify a mother's pangs, God has taken this very fact concerning her as the groundwork of figures wherein He sets forth the world's coming deliverance and the Church's promised glory. To this He refers when he speaks of creation's groans and travail-pains, (Rom. viii. 22); and of his people's joy when the day of present sorrow shall have passed away (John xvi. 21, 22). Again, as if to dignify woman's humbling dependence on another, the figure of the wife is made use of in illustrating the relationship between Christ and his redeemed (Eph. v. 23–32). He, the lover; she, the loved one; he, gazing on her beauty (Song vi. 4; vii. 1-6); she, leaning on his strength (Song ii. 6; viii. 5); he, decking her with jewels, as the partner of his throne and heart; she, "sick with love," yet reverently looking up to and rejoicing in the strength and honour of her husband-king; he, putting on his royal state and raiment of glory, to win her eye yet more; she, though conscious of the infinite inequality, not saying, as human love in such circumstances is represented as doing:

> "It were all one
> That I should love a bright particular star,
> And think to wed it, he is so above me;
> In his bright radiance and collateral light
> Must I be comforted, not in his sphere;"

but saying, in the conscious security of well-proved affection, "My beloved is mine, and I am his."

Under the figure of woman's birth-pangs, the whole creation is described as travailing and groaning, pressing forwards with eager longings to the glorious birth which lies before it, in the day of the "regeneration." Israel, too, is spoken of under the same figure, as anticipating a wondrous birth in the same day of "restitution" (Isa. lxvi. 7, 8); and the Church also is represented as, with like pangs and groanings, longing for her expected hour of blessing (Rev. xii. 2).*

for he shall rule thee not with that sweet and gentle hand which he formerly used, as a guide and counsellor only, but by a higher and harder hand, as a lord and governor, to whom I have now given a greater power and authority over thee than he had before." Jackson remarks, "That is, thy desire shall be subject to thy husband. Upon his will and pleasure all thy desire must depend. For in this sense the same phrase is used (Gen iv. 7) concerning Abel's subjection to Cain as the first-born. It is true, by the law of creation, the woman should have lived in subordination under her husband, and should have been governed by him; but being here denounced as a chastisement for sinne, it implieth a further degree of subjection than that which should have been by the law of nature and creation."—*Jackson on the Pentateuch*, A.D. 1646.

* "Now be it observed, there is not in nature such an image as woman's tra-

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And as this sentence on woman as a *mother* is thus made use of to set forth the process of bitter grief and anguish through which the coming glory is to be reached, so the sentence on her as the *wife* is referred to in connexion with the Church's relationship to Christ; for though she is spoken of as the Bride, the Lamb's wife, spouse of the second Adam, yet to her it is said, as if to keep her in mind of her subject condition, "He is thy Lord, worship thou him" (Psalm xlv. 11); so that, though in one sense she seems raised to an equality with him, and placed upon his throne, yet she is ever to keep in mind her inferiority to Him who is "God over all."

Church of God! Bride of the Lamb! keep in remembrance thy heavenly calling, thy relationship to the Son of God, that thou mayest be cheered, and gladdened, and quickened; yet keep in mind thy lowly origin, thy unworthiness of character, thy unlikeness to the Holy One who has bethrothed thee to Himself, that thou mayest be humbled and abased. He is thy Lord, worship thou Him; forget not the adoration that is due to Him for His high majesty and condescending love. He is thy Lord, let thy desire be to Him. Love Him as He hath loved thee, and let His name be written on thy heart. He is thy Lord, let Him rule over thee! Serve Him as He hath served thee, when for thee He took on Him the form of a servant. Rejoice in being reigned over by one whose sceptre is love. He is thy Lord, look for His appearing, for He comes to complete the espousals. Long for that marriage-day—the day of near-

vail for expressing that event, which, looking to the substance of it, is the bringing again of the Son out of the womb of the invisible into the visible world, for ever to abide therein; which, looking to the circumstances of it, is, with long-deferred hope, growing towards the consummation into longing desire, and accomplished with rending pangs, yet issuing in joy, transport of joy, that the Man-child is born into the world; which, again, for the time of it, is fixed and definite, but as it approaches, all uncertain as to the very hour, inducing continual preparation and readiness, yea, and longing, until the fierce trial be overpast, and the joy be come. By this most expressive similitude, dignifying and sanctifying that sorest trial of humanity, having expressed the condition of the parturient Church, and the weakness to which at length she is brought, and her own lamentation over her own unprofitableness in the earth, —'We have, as it were, brought forth wind; we have not wrought any deliverance in the earth;' the Holy Spirit comforteth the Church with these words, spoken in the person of the Christ: 'Thy dead shall live; my dead body shall they arise;' which words, without any gloss whatever of an interpreter, convey their own meaning to be, that the deliverance which the Church lamented she had not wrought upon the earth, should be wrought by the raising of her dead men, who are promised this, among other things, that they should rule the nations with a rod of iron, and break them in pieces like a potter's vessel. These dead men of the Church he honours by the name of his dead body, according to the universal symbol of the apostle Paul, which representeth the Church as the body of Christ, the fulness of Him that filleth all in all."

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ness, and union, and vision, when the bridal-blessing, the bridal-glory, the bridal-crown, shall all be thine. In spite of the "much tribulation" that lies before thee, be of good cheer, for thus He himself has spoken: "A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now, therefore, have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John xvi. 21, 22).

Verse 17.—"**And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake (or on thy account); in sorrow (or with pain) shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee (Heb., and thorns and thistles shall it cause to bud to thee); and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.**"

God now turns to Adam, to pronounce sentence upon him. In his case, as in that of the serpent, He begins with "because," making him feel the special point on which his punishment is made to turn. Adam had cast the blame of his sin on the woman, as if to palliate his own guilt, or at least to divide it with another. God begins at that very point, and takes up the excuse thus made as the very aggravation of the sin. Had the case been that of the woman hearkening to the man, there would have been some excuse for her, for she was under him; but it was Adam, *the head,* hearkening to the voice of her whom he ought to have led, instead of suffering himself to be led by her. God had made him the head of the woman as well as the head of creation, and therefore his sin was aggravated, not extenuated, by its being done at the woman's suggestion. For thus Adam left his place of rule; he forgot his headship, he overlooked his responsibility both to his wife and to his posterity; he set his wife's voice above the voice of God. Thus he made haste to sin; and, as he aggravated the sin by doing it at the suggestion of her whom he ought to have restrained, and guided, and watched over, so he aggravated it still more by trying to make that a palliation which was an increase of heinousness.

The sentence then follows: "Cursed is the ground for thy sake." It is not a direct one, as in the case of the serpent and of the woman, but a sentence in the form of a curse upon the earth. The king is punished by a curse upon his kingdom, in

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addition to the personal woe falling on himself, just as Pharaoh was cursed in the plagues inflicted on his people.

The ground, out of which he was taken, is cursed on his account, as if all pertaining to him had become evil. It is not he that suffers on account of his connexion with the soil, but it is the soil that suffers on account of its connexion with him, affording proof that it is not from matter that evil flows into spirit, but that it is from spirit that evil flows into matter. That soil from which he had sprung, that soil which God had just been strewing with verdure and flowers, that soil whose fruitfulness had produced the tree whose beauty and desireableness had been the woman's beguilement and his own ruin, that soil must now be scourged and sterilised on his account; as if God had thus addressed him: "I can no longer trust thee with a fruitful soil, nor allow the blessing with which I have blessed the earth to abide upon it; *thou* art to remain here for a season, but it shall not be the same earth; in mercy I will still leave it such an earth as thou canst inherit, not a wilderness nor a chaos as at first, but still with enough of gloom, and desolation, and barrenness, as to remind thee of thy sin, to say to thee continually, O man, thou hast ruined the earth over which I had set thee as king." God's blessing on the soil at first proclaimed the commencement of an age of holiness on earth; His curse proclaimed the entrance of sin; and, in the latter day, His blessing shall again descend, restoring it to former excellence and beauty. It was for man's sake that it was made a blessed earth at first; it was for man's sake that it was transformed into a cursed one; and for man's sake it shall be restored to a blessed world again. The first Adam's connexion with it (being made of dust) drew on it all evil when he fell; but the second Adam's connexion with it—for he also has a body formed out of it—shall undo the evil, cancel the curse, and perfect it again.*

Let us mark the details of the curse.

1. The earth is to bring forth the thorn and the thistle. Whether these existed before, we do not undertake to say, nor whether they are given here merely as the representatives of all noxious plants or weeds, nor whether the object of the

* See Psalm xcvi. 11-13; xcviii. 7-9; Isa. xi. 6-9; xxix. 17; xxxii. 15; xxxv. 1; lxv. 17; lxvi. 22; Ezek. xlvii. 8-12. It is to this period that our Lord refers when he speaks of "the regeneration" (Matt. xix. 28), and Peter when he speaks of "the restitution of all things" (Acts iii. 21), and Paul when he refers to the deliverance of the "reluctant" (ουκ εκουσα) creation (Rom. viii. 19-23), and Peter when he speaks of the new heavens and earth (2 Peter iii. 13), and John when he describes the same (Rev. xx. 1).

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curse, in so far as they were concerned, was to turn them into abortions, which they really are. Taking the words as they lie before us, we find that the essence of the curse was the multiplication of these prickly abortions, till they should become noxious to man, and beast, and herb of the field—mere nuisances on the face of the ground. Elsewhere in Scripture they are referred to as calamities. As the effects of judgments, Job refers to them, xxxi. 40, and Jeremiah, xii. 13. As the true offspring of a barren soil, the apostle speaks of them, Heb. vi. 8. As injurious to all around, our Lord himself alludes to them, Matt. xiii. 7–22. And it is evident that all these passages connect themselves with the original curse, and are to be interpreted by a reference to it.* They are tokens of God's original displeasure against man's sin, so that the sight of them should recall us to this awful scene in Eden, and make us feel how truly God hates sin, and how impossible it is for Him to change in His hatred of it. These tokens of His anger have not been rooted up, neither have they withered away. They have survived the changes of six thousand years. They are God's monuments of sin, and must stand till He who erected them shall take them down, and that come to pass which is written, "instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isa. lv. 13).

Christ, in bearing our sins, was "made a curse for us" (Gal. iii. 13). He took our curse upon him in all its parts. He was treated as the accursed one. In token of this he sorrowed, and was crucified, and died, and went down into the grave. It was our curse that wrought all these evils for the sinless One. And it was in token that he was truly the curse-*bearer* that he allowed himself to be crowned with thorns. In wearing a "crown," he was saying, "I am a king—earth's king, as the first Adam was;" and his enemies, in crowning him, were

* Thorns are always spoken of in connexion with evil. The word occurs twelve times in the Old Testament. We have such an expression as "thorns of the wilderness," as if the two things were congenial. We have the coming up of the "thorn and brier," which is spoken of in connexion with the desolation of Judea (Isa. xxxii. 13); and the "grieving thorn" is used as the figure for Israel's enemies (Ezek. xxviii. 24), as Paul speaks of the "thorn in the flesh." The Antichristian confederacy is to be "as thorns thrust away" (2 Sam. xxiii. 6). And as Jeremiah had said, "Sow not among thorns" (iv. 7), so our Lord had spoken of the good seed being choked by thorns. The word "thistle" only occurs once elsewhere (Hos. x. 8), and Gesenius makes it to mean some "luxuriantly growing, but useless plant." See, in reference to this subject, Professor Balfour's Letter in this Journal, vol. ii. p. 266.

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unconsciously owning his royalty and dominion; in wearing a crown of *thorns,* he was announcing himself as the willing sufferer of the sentence which attached not only to Adam, but to his inheritance, the earth; he was saying, "Lo, I have come to stand in the first Adam's place, to bear the first Adam's penalty, to endure the first Adam's curse, to redeem the first Adam's forfeited kingdom, and in token thereof I accept this crown of thorns."

2. Man is to eat the herb of the field. Originally, the fruit of the various trees was to have been man's food; the "herb" was for the lower creation, if not exclusively, at least chiefly.* But now he is degraded. He is still, of course, to eat fruit, but in this he is to be restricted. Whether it were that the earth being less productive in fruit, he must betake himself to inferior sustenance; or whether it might also be from a change in bodily constitution, requiring something else than fruit, we cannot say. The sentence is, "Thou shalt eat the herb of the field, not the pleasant fruits of Paradise." In the ages to come, when the better Paradise arrives, every vestige of this is swept away, and we "eat of the tree of life which is in the midst of the Paradise of God" (Rev. ii. 7).

3. He is to eat in sorrow. There was to be no glad feasting, but a bitter eating, or, if there might be feasting, it should be like Israel's, "with bitter herbs"—the sweet and the bitter mingling. A cloud of sorrow was to hang not only over his dwelling, but especially over his table; and perhaps to this we may trace the divinely instituted practice of *fasting,* as if not only man's eating was to be in sorrow, but as if at certain times he was specially to connect his common food with the remembrance of sin, and to put it away from him altogether, as if not worthy to be sustained by God at all.

Does not man mock all this by his feastings, making them to be special seasons of merriment and pleasure, and forgetting that God had thrown over them a dark shadow, as the memorial of sin? Yet the time is coming when joy shall take the place of sorrow. The great festival is at hand—the feast of fat things for Israel (Is. xxv. 6), the marriage-supper for

* "When the curse, the heavy curse, passed upon him, he had to betake himself to the herb, which heretofore was the property of the lower creatures for browsing on, to which they were created prone, and bowed down. Now, he is truly of the earth earthy, his origin dust, his food gathered from the dust, his eye cast upon the dust, and his bed at length made in the lap of dust; his life a circle from dust to dust, a series of sensations, of animal impulses, of animal gratifications, of animal actions, until, like the animals, he yield up the animal life which, with sore toil and labour, he hath been endeavouring to maintain."—*Irving on the Curse as to Bodily Labour.*

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the Church (Rev. xix. 9), and the great feast of tabernacles at Jerusalem for the nations of the earth (Zech. xiv. 16). Of this day of happy festival—this time of the removal of the curse—we have an earnest in the supper of the Lord, when we shew his death till he come; nay, more, we may be said to have an earnest of it each time that, like the early believers, we eat our bread with gladness and singleness of heart (Acts ii. 46), as men who by faith have already tasted their deliverance from the curse.

4. He is to eat it with toil. He is to wring a stinted subsistence out of the reluctant earth with sore labour and weariness; and the "sweat of his face" is to attest the hardness of the conflict.* The earth will not yield even the herb of the field without heavy toil, toil in every department of the preparation of his food—tilling, sowing, reaping, grinding. He cannot live but in a way which reminds him of his primal sin. Each day he hears the original sentence ringing in his ears. And yet all this hard toil serves barely to sustain a "dying life;" and even that only for a little, until he return to the dust. This is the end of his earthly toil!

5. He is to die. Grace does not remit the whole penalty. It leaves a fragment behind it, in pain, weakness, sickness, death, though at the same time it extracts blessing out of all these relics of the curse. Besides, in thus leaving men subject to death, it leaves open the door by which the great deliverer was to go in and rob the spoiler of his prey. By death is death to be destroyed. Man must die! He came from the dust, and he must return to it.† The grave must be his por-

* Is not the following a true picture of man's toil?—"If you are up by times, you will hear, in the gray of the morning, the footsteps of the labourer beneath your casement pacing heavily on to the scene of his daily labour. As the dawn makes progress upon the rear of night, the din slowly increases, and ascends until the first watch of the day. One constant volume of sound inspheres the city like the noise of the neighbouring ocean, through which the rattling sound of chariot-wheels, and the rolling din of heavy vans, and the shrill discord of oaths and angry men, break incessantly like waves which dash upon the shore. It ceaseth not the livelong day. It ascendeth into your ears, a ceaseless tide of sound, in which no instant of silence is to be discovered. A voice of men and cattle, and of the instruments of their toils, which are all day long employed in bearing burdens from place to place, and in returning to bear more, until the shades of evening come to loose them from their harness, and allow them to rest their weary limbs. And these burdens which they bear are not the enjoyments of men, but the subject-matter of their toil, as you will discover if you follow them to their landing-places."—*Irving on the Curse as to Bodily Labour.* The whole book of Ecclesiastes is an illustration of this part of the curse.

† Had we room, we might find an interesting subject in the various connexions in which the word "dust" occurs. Abraham speaks of himself as

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tion. Yet, like everything else in the great purpose of grace, this is but the occasion for bringing in larger blessing—that is, resurrection, and all that resurrection comprises. Far beyond our original possessions, are those which flow to us through this channel. Resurrection-life and resurrection-glory are things higher far than that which Adam knew ere he fell.

Thus has sin degraded man; bringing him down to a lower level; introducing toil, and sweat, and weariness; infusing sorrow into every part of our lot; nay, making us to be "born to trouble as the sparks fly upward" (Job v. 7; xiv. 1); making our very food to be the memorial of the curse, and existence only to be maintained by a daily warfare with it; bringing in death, preparing the grave, tearing asunder soul and body; ruining this very globe itself, and making its very soil the abode of evil.

Where the actual seat of the curse lies we cannot say. Whether it is in the ground itself, from which noxious influences ascend; or whether it is from the air, in consequence of its being the abode of "the prince of the power of the air," so that the soil is impregnated with evil by these ever-descending influences, we cannot say. The subtle processes of atmospheric action are only half discovered, and even science itself is not prepared to say what is the cause of earth's strange fruitfulness in evil and barrenness in good. But the disease is there, though man may not detect the seat. God's purpose subjected the creation to "vanity." We know this. We know also that it is subjected "in hope" (Rom. viii. 20), and that that hope will ere long become a reality.

What efforts man makes to shake off the curse, both from himself and creation!—by means of science healing his own body, alleviating his sufferings, lessening his toil, and fertilising the earth. To a large extent has he succeeded.* Marvellous discoveries have been made, by means of which, for a season, the body may be made insensible to suffering, so that the severest operations may be performed—nay, even woman's

dust and ashes (Gen. xviii. 27). It was "dust" that was to be mingled with the water in the trial of jealousy (Num. v. 17). It was "dust" that was sprinkled upon the head in the time of sorrow (Job ii. 12). It is in the "dust" that we are said to "rest" (Job xvii. 16), to "lie down" (xxi. 26), and it is out of the dust that we are to awake and arise when He who is our Life appears (Is. xxvi. 19; Dan. xii. 2).

* One cannot fail to notice that the various discoveries of the present day all tend in these directions. Chloroform in one direction, agricultural chemistry in another, and Liebig's investigations on the subject of diet in another. Compare the words of the curse, and mark the resemblance.

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travail passed through, without the consciousness of a pang. Marvellous progress has been made in tillage, so that with less toil the soil is made more fruitful; in producing the various articles needed for subsistence or clothing, mechanical power has been brought in, to lighten or supersede the toil of man. In many such ways has man succeeded in lightening the curse. Nor in any of these efforts is there sin. It is not sinful to endeavour to heal disease, or alleviate pain, or ease labour, or wipe the sweat from the brow. No. Man is to use all these facilities and advantages which God has given, and to be thankful that any part of the burden can be thus relieved.

If man, indeed, were in these endeavours defying God, and proclaiming his purpose of effacing what God has written so legibly upon creation, then it would be *sin*—it would be rebellion. But it is evident that God has allowed man to seek alleviations of the curse; He has allowed him to seek to prolong life by medicine; and, in doing so, He has told him that there is no sin in these endeavours, so long as God is recognised. When Paul said to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities," he was seeking to lighten the curse. And so, when we take measures either for healing disease or relieving pain, we are only acting in the spirit of that grace which has been dealing with our world since sin intruded, and shewing us that God has not wholly given it over to the evil one; nay, we are acting in the spirit of Him who came not to destroy men's lives, but to save, who was anointed by the Holy Spirit for the very purpose of healing diseases, as well as of preaching the gospel to the poor.

But what, then, becomes of the curse? Is it to be disregarded wholly? Alas! after man has done his utmost, how very little of it has he removed! how much remains behind! And if those who sometimes are startled at the progress which man is making in soothing pain and healing disease, and who are at times afraid to make use of his remedies, would but consider how very little is, after all, effected—how in most cases it is a mere transient suspension of pain, a mere shifting of the burden from one shoulder to another, a mere relief such as that which rest gives to the body when it is weary—they would not be under any serious apprehension of man's interfering with the curse. That curse is too sore and deep for any to remove save He who laid it on. He will, in his own way and time, remove creation's curse, and stay its groans; He will bring to an end man's toil and woman's travail; He will swallow up death in victory. For that

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glorious day of hope let us wait in faith, knowing that not till then will the "regeneration" come—not till then will all things be restored. Man may wipe off the tear, but he cannot dry up its source. He may hide himself from the billow and the blast, but he cannot say to either, "Peace, be still."

Art. IV.—PRIESTHOOD, AS IT WAS, IS, AND SHALL BE.

The true end of priesthood, as instituted by God, is to furnish a medium of approach and communication between Himself and the sinner. Sin had broken up the intercourse, and made it needful that access should be withheld, until a new medium should be provided, such as should secure the ends of righteousness; such as should make it honourable for the Holy One to receive the unrighteous; and such as should make it safe for the unholy to stand in the presence of the Holy.

Priesthood is the link between the sinner and God, between earth and heaven,—earth, where all is vile; heaven, where all is pure. Without priesthood, God and we are at awful and unremoveable distance from each other. Without priesthood, there can be no transference of guilt, no remission of sin, no reconciliation to God, no restoration either to fellowship or blessing. Priesthood involves and accomplishes all these, because it is through it that the substitution of life for life is effected. It is the conducting medium through whose agency the exchange is brought about between the sinner and the Surety. In nothing less than this does its purpose terminate, and wherein it falls short of this, it is but a pretext or a name. If priesthood be not the living link between God and the sinner, it is nothing.

All this was exhibited in symbolic rite under the former law. It was through priesthood that all intercourse with God was carried on. It was the priest that led the sinner into God's presence, that presented his offering, that transacted the business between him and God, and that received the blessing from God to bestow upon the sinner. God set up the Aaronic priesthood on very purpose to exhibit this; to let men know what *His* idea of priesthood was, and what *He* intended a priest to be.

True, this ancient priesthood had only to do with the flesh; it pertained but to the outward person of the sinner, and the mere visible courts of God. It could not reach the inner man; it could not take hold of the conscience; it could not lead the

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worshipper into the true presence of the invisible Jehovah. It fell short of these ends, and thus far was defective. Still, it did fully accomplish its end as a medium of communication, in so far as the outward man and the material courts were concerned. It was complete according to its nature; and in so far as it went, it established intercourse between the sinner and God.

In so doing, it brought out most fully God's idea of priesthood, as if to prevent the possibility of any mistake upon the point. It shewed God's ultimate design in regard to this; his intention of bringing in a perfect priesthood in his own time and way. His object was not to shew men how to construct and set up a priesthood of their own, but to tell them what He himself meant to do, so as to hinder their attempting such a thing. His object was to teach them the true meaning of priesthood, in order that when He brought in his own High Priest, they might fully understand the nature of his work, and the end to be accomplished. It was a new and a great idea that He sought to teach them; an idea which would never have occurred to themselves; an idea which it required long time to unfold to them; an idea most needful for them fully to grasp, as upon it depended the new relationship which grace was to introduce between them and God.

But then, when the old priestly ritual had thus served its ends, it was of no more use. It behoved to be taken down, as being more likely to hinder than help forward the sinner's intercourse with God, as being certain to confuse and perplex, and lead to innumerable mistakes in the great question of approach and acceptance. It was not to be imitated, for any imitation would but mislead men from the true priesthood. It was not to be set up in another form, for every part of it was merged, and, as it were, dissolved irrecoverably in the priesthood of the Son of God. The High Priest of good things to come had absorbed it all into himself, so that any attempt to reconstruct it in any form is undoing what God has done; restoring what He himself has taken to pieces; committing sacrilege with his holy vessels; nay, profaning with irreverent touch what He has removed out of sight, and forbidden to be handled or used.

So far, then, is the old ritual from being a model or example for us now, that it forbids the attempt to imitate its rites. Its very nature, so purely symbolic and prospective, forbids such an attempt. Its abolition still more strongly prohibits this. For that abolition is God's proclamation that its ends are served, and its time accomplished. But specially its abolition, through

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fulfilment in the person of Messiah, declares this. Before it was cast away, everything in it that was of value was gathered out of it, and perpetuated in him. Every truth that it contained was taken from it, and embodied in him. It did not pass away simply because its time had come, but because the need for it had ceased; it had been superseded by something infinitely more glorious in its nature, and more suitable to the sinner. Who thinks of preserving the sand when the gold that it contained has been extracted? or who misses the beacon-light when the sun has risen?

The coming of the Son of God, the Great High Priest, thus involves the abolition of priesthood in the old sense, for he has taken it wholly upon himself: it is now centered in him. All the ends of priesthood are fully met by him. There is not one thing which we need either as sinners or as worshippers which we have not in him. So that the question arises, What end can it serve to set up another priesthood apart from his? Has he left anything incomplete which ought to be completed by us? Has he left any of the distance unremoved between us and God? Has he left the work of atonement, and mediation, and intercession, in such a state of imperfection, that we require a new priestly order to perfect it? If not, then is it not strange profanity, as well as perversity in man, to insist upon setting up what is so wholly unnecessary, and what cannot but cast dishonour upon the divine priesthood of Messiah as being imperfect in itself, and as having failed in its ends?

In the present age, then, there are none on earth exercising priestly functions. There is ministry, but not priesthood. The apostles were not priests. They never claimed the office, and never sought to exercise it in the Church. Nor did they enjoin their successors to claim it, nor give them the slightest hint that, as ministers, they were priests. They taught them that priesthood had passed away; that the priestly raiment had been rent in pieces; that there was no longer any temple, or altar, or sacrifice needed upon earth under this dispensation. The epistle to the Hebrews gives the lie to all priestly pretensions, and the epistles to Timothy and Titus shew how totally different ministry is from priesthood.

Yet we read of the "royal priesthood" (1 Pet. ii. 9); we read of "kings and priests;" we read of those who claimed to themselves the priestly name even here. But these were not apostles, nor prophets, nor evangelists, but simply *saints*. As saints, they were priests. As one with the Great High Priest, they were entitled to this name. As those who were called to share with him the future honours of the throne and altar,

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they are the "royal priesthood." Other priests upon earth there are none. Usurpers of the name and office there are many. Of true, God-chosen priests, there are none save these.

Their priesthood is still in abeyance, so far as the actual exercise of it is concerned. They are priests-elect; but, at present, no more. Their title they have received, when brought into the Holy of Holies by the blood of Christ; but on the active functions of priesthood they have not entered. It doth not yet appear what they shall be. They wear no royal crown; they are clothed with no priestly raiments; their garments for "glory and for beauty" are still in reserve among the things that are "reserved in heaven, ready to be revealed in the last time." Both their inheritance and their priesthood are as yet only things of *faith;* they are not to be entered on till their Lord returns; they are priests in disguise, and no man owns their claim. Yet it is a sure claim; it is a Divine claim; it is a claim which will ere long be vindicated. The day of the MANIFESTATION of these priests is not far off. And for this they wait, carefully abstaining from usurping honours and dignities which God has not yet put upon them.

The High Priest whom they own is now within the veil; and till he come forth, they repudiate all priestly pretensions, knowing that at present all sacerdotal office, and authority, and glory, are centered in him alone. To attempt to exercise these would be to rob him of his prerogative, to forestal God's purpose, and to defeat the end of the present dispensation.

Their priesthood is after the order of Melchizedek. The King of Salem and priest of the Most High God is he whom they point to as their type. Their great Head is the true Melchizedek; and they, under him, can claim the office, and name, and dignity. Melchizedek's unknown and mysterious parentage is theirs, for the world knows them not, neither what nor whence they are. Melchizedek's city was Salem—theirs is the New Jerusalem, that cometh down out of heaven from God. His dwelling was in a city without a temple, and he exercised his priesthood without a temple; so their abode is to be in that city of which it is said, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it" Distinct from Abraham, and greater than he, though of the same common family of man, was Melchizedek; so they, "the church of the first-born," distinct from Israel, and greater than they, yet still partakers of a common nature, are to inherit a kingdom more glorious and heavenly

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than what shall ever belong to the sons of Abraham according to the flesh.

It is in the age to come that they are to exercise their royal priesthood. They are the kings, while the dwellers on earth are the subjects. They are priests, and, as such, carry on the intercourse between earth and heaven.

For priesthood is not merely for reconciliation, but for carrying on intercourse after reconciliation has been effected. It is not merely for securing pardon, but for forming the medium of communication between the pardoner and the pardoned. Thus priesthood may exist after all sin has passed away, and the curse has been taken from sky and earth, and all things have been made new.

For this end shall priesthood exist in the eternal kingdom, both in the person of Christ himself, and of his saints. A link is needed between the upper and the lower creation—between heaven and earth—between the visible and the invisible—between the Creator and the created. That link shall be the priesthood of Christ and his redeemed. They shall be the channels of communication between God and his universe. They shall be the leaders of creation's song of praise; from all regions of the mighty universe gathering together the multitudinous praises, and presenting them in their golden censers before Jehovah's throne. Through them worship shall be carried on, and allegiance presented, and prayer sent up from the unnumbered orbs of space, the far-extending dominions of the King of kings.

Whether the kingly or priestly offices are to be conjoined in each saint, as in Christ himself, or whether some are to be priests and some kings, we know not. The separation of the offices is quite compatible with the truth of the Church forming the Melchizedek priesthood: for the reference may be to the Church as a body, and not to each individual. And is it not something of this kind that is suggested to us by the four living ones and the four-and-twenty elders in the Revelation? Do not the former look like priests, and do not the latter look like kings?

Yet it matters not. In either way, the dignity is the same to the Church; in either way will the "royal priesthood" exercise their office under him who is the Great Priest and King.

Our priesthood, then, is an eternal one. There will be room for it, and need for it hereafter, though the evils which just now specially call for its exercise shall then have passed away. We greatly narrow the range of priesthood when we confine it to the times and the places where sin is to be found. Such,

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no doubt, is its present sphere of exercise; and it is well, indeed, for us that it is so. Did it not extend to this, where should we be? Were it not now ordained specially for the alienated and the guilty, to restore the lost friendship, and re-fasten the broken link between them and God, what would become of us? But having accomplished this, must it cease? Has it no other region within which it can exercise itself? Has it not a wider range of function to which, throughout eternity, it will extend, in the carrying out of God's wondrous purposes? And just as the *humanity* of Christ is the great bond of connexion between the Divine and the human, the great basis on which the universe is to be established immoveably for ever, and secured against a second fall, so the priesthood of Christ, exercised in that humanity, shall be the great medium of communication, in all praise, and prayer, and service, and worship of every kind—between heaven and earth—between the Creator and the creature—between the King Eternal, Immortal, and Invisible, and the beings whom He has made for his glory, in all places of his dominion, whether in the heaven of heavens, or in the earth below, or throughout the measureless regions of the starry universe.

ART. V.—ON THE PROPHECIES OF DANIEL.

THE Book of Daniel naturally divides itself into two principal parts; the first six chapters containing the visions of *Nebuchadnezzar*, explained by Daniel; and the last six chapters, the visions of *Daniel* explained to him by angelic interpretation.

The prophecy was delivered during Israel's captivity, at that period when they had, for the first time as a nation, fallen into the hands of the GENTILES. The leading feature seems to be this—

1st, To shew to Nebuchadnezzar what would be the extent and duration of the GENTILE monarchies; and,

2d, To shew to Daniel, and through him to Israel, what would be THEIR fate *in connexion with these Gentile powers.*

The fulfilment of the first six chapters in the four great Gentile monarchies, the Babylonian, the Persian, the Grecian, and the Roman, has been evident to all. And equally clear is the fact, that the "stone" which smote the image, and carried it all away, so that "NO PLACE was found" for it, has never YET "filled the whole earth."

The days of the kingdom of the God of heaven have not yet

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arrived. But *the dream is certain,* and it shall assuredly come to pass hereafter. (Dan. ii. 45.)

The six last chapters of Daniel differ widely from the first. They are emphatically the revelations of God to Daniel *concerning His people and Daniel's people*—even Israel. And the Gentiles are used just in so far as they have to do *with Israel,* and no further.

And while to Nebuchadnezzar these Gentile powers appeared as a great and terrible image, "whose brightness was *excellent,*" they were seen by Daniel as "four great *beasts,*" the last of them being described by him as "*exceeding dreadful.*" (Contrast Dan. ii. 31, with Dan. vii. 3–19.)

Daniel even viewed them as the instruments in God's hand for the chastisement of his people; and his great care throughout was the duration of that chastisement as affecting his people, and the final prospect vouchsafed to him of future deliverance from Gentile rule and dominion.

Viewed in this light, it will be interesting to collect what is said by Daniel of each of these four beasts.

I. The Babylonian. (Ch. vii. 4.)

The history of Nebuchadnezzar had already been so fully given, that no explanation is given of this verse, nor any further allusion made to it.

II. The Persian. (Ch. vii. 5; ch. viii. 1–4, 20; ch. x; and ch. xi. 12.)

Of the Persian empire itself but little is said; its importance arises from its connexion with the Grecian empire which overthrew it. It is expressly declared that "the ram" seen in the vision (ch. 8) with "two horns," "are the kings of Media and Persia." And it must be observed carefully, that this vision of "the ram" is a distinct vision from that of the four beasts in ch. vii. In one vision, Daniel was on his bed at night, in *the first year* of Belshazzar. Two years subsequently to this he had *another* vision, when he saw himself in the palace at Shushan, in the province of Elam; and he was by the river Ulai. (Ch. viii. 2.) He was, in his vision, *in the Persian empire,* as it were *an eye-witness* to the scenes he describes.

III. The Grecian Empire. (Ch. vii. 6; viii. 5–19, 21–26; ch. ix., x., xi.)

Quickly passing over the events of the Persian empire, Daniel dwells long and minutely on those of the Grecian empire. There is a prominence given to this beast above all the rest.

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The question naturally arises, *why* is this? And the answer seems to be, simply because of the connexion between this empire and THE LAND OF ISRAEL. For upon the death of its king, Alexander, called in the prophecy "*the rough goat*," the empire was divided into four parts; "*four kingdoms* shall stand up out of the nation." (See ch. viii. 21, 22, and xi.)

1st, The king of Egypt, . .	1. Ptolemy.
2d, The king of Syria, . .	2. Seleucus.
3d, The king of Thrace, &c., . .	3. Lysimachus.
4th, The king of Greece and Macedonia,	4. Cassander.

Of the two former, little is here recorded, but there is much of the two latter. And these two latter are called, not "the king of Egypt" and the king "of Syria," but "*the king of* THE NORTH *and the king of* THE SOUTH." WHY are they thus called?

The answer is most important; *it was because of their relative position* TO THE HOLY LAND. THERE, so to speak, *God fixed His eye;* and other nations are to be considered just *in their relation to* that chosen spot.

The most important feature in this vision is the rise of a little horn out of one of these four kingdoms. In the first vision, Daniel saw nothing of this little horn (ch. vii. 6.) But now it arrests his whole attention.

There cannot be *much* difficulty in ascertaining from which of the four kingdoms this little horn has its rise; it cannot be from Egypt, because it waxes great "toward *the* SOUTH;" and the same thing is said toward the "*east*" and "towards the pleasant land." It was doubtless out of Syria, "the king of the *north*," and commentators naturally fix upon Antiochus, who so wonderfully answers to the description given. He persecuted the Jews, profaned their temple, and cast down truth to the ground, &c.

It must be acknowledged, however, that Antiochus *did not fully* accomplish all that is written of this little horn. For when, in the course of the vision, Daniel saw "the daily" (sacrifice) taken away, and the place of the sanctuary cast down, he heard a question put to *Palmoni* by another Holy One, in these words:—

"*How long* shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

And the reply was—"Unto 2300 evening-mornings, then shall the sanctuary be cleansed." (Ch. viii. 13, 14, marg.)

The sanctuary *was* NOT *cleansed* at the end of 2300 evenings and mornings, nor is it "cleansed" to this hour. True, these

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2300 evenings and mornings have been interpreted as 2300 years. But if that had been intended, there would still be 280 years remaining ere the indignation against the Jews would have expired. And this period would not agree with the ending of the 1260 years of the Papacy, as reckoned by the year-day interpreters of prophecy. So that in no way can this date be explained of Antiochus. The expression in the Hebrew is very remarkable. The question is, "How long shall be the vision, THE DAILY?" The reply is, "Unto 2300 EVENING, MORNING."

The terms are strictly Jewish. "The daily" (הַתָּמִיד) is the word always used of *the daily* or *continual* burnt offering; whilst the words, "evening, morning," (Heb. עֶרֶב בֹּקֶר) are always used of the morning and evening burnt sacrifice. (See Ex. xxix. 38, 39; Num. xxviii. 3–6, &c. &c.

They are of frequent occurrence in Scripture, and never with any other than a literal meaning. If the lamps were to be lighted *morning and evening continually*, or if the incense were to be burnt *morning and evening for a perpetual* incense, these are the words always used—תמיד ערב בקר.

The *same* words are used in Gen. i., "The *evening* and the *morning* were the first day," &c.; also in 1 Kings xvii. 6, "The ravens brought him bread and flesh *in the* MORNING, and bread and flesh *in the* EVENING, &c. &c.

Had the word used by Palmoni been ימים, "DAYS," then there would have been some ground for the interpretation of these days as years, on the principle laid down in Ezek. iv. 6. But so far from always giving his prophetic periods under the word יוֹם (*a day*), the term used by Ezekiel, Daniel speaks in one place of *evenings and mornings* (ch. viii. 13, 14), in another of "*weeks*" (ch. ix. 24), in another of "*times*" (ch. vii. 25), in another of "*years*" (ch. xi. 6, 13), *and in* ANOTHER *of* "*days*" (ch. xii. 11, 12, 13).

Can this have been done *un*designedly? Assuredly not.

When Daniel sought to understand "the vision of the evening and the morning," he heard a man's voice calling from the banks of Ulai, and saying, "Gabriel, make this man to understand the vision."

What, then, was Gabriel's mode of interpretation? He came near and said, "Understand, O son of man, FOR at *the time* of THE END shall be the vision." Adding, "Behold, I will make thee know what shall be *in the* LAST END of the indignation: for at the time appointed the END shall be."

The angel, then, pointed him forward to the LAST *end* of the indignation against his people, as the time appointed for this

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vision. And then having explained the *former* part of the vision concerning "the ram" and the "he-goat," he returned again to the "vision of the evening and the morning," *and bid him shut it up*, seeing it was *for* MANY DAYS. (Ver. 15–26.) At this Daniel fainted and was sick, but went on with his ordinary business for the king.

We hear no more of Daniel until the first year of Darius. But it is evident that his mind was still at work on the vision he had had; for now he is brought before us searching into the prophecies of Jeremiah, and there finding that *seventy years* were predicted as the period of the captivity and the "desolations of Jerusalem." Upon this he set himself to prayer and fasting. (See ch. ix. 1–19.)

Whilst the words of prayer were still upon his lips, the man Gabriel, whom he had seen in the vision at the beginning, again touched him and talked with him, and said, "I am come to shew thee . . . therefore understand the matter, and *consider the vision*."

WHAT VISION was this? The question is most important. For this is generally regarded as a *new* vision, a *third*, a vision *distinct* from that in the foregoing chapter. It is consequently interpreted of events widely different, and the remainder of the chapter is viewed as referring to the Roman empire, not the Grecian.

It would appear, however, that Daniel was alluding to a vision already past, and to circumstances already recorded. For he says that the man Gabriel, whom he had seen *in the vision at the beginning*, came again to him; and there is express mention of Gabriel having been sent to him in the vision recorded in ch. viii.

There is, moreover, so much that seems *to connect* the interpretation given in Dan. ix. 24–27, with the vision Daniel had seen in ch. viii., that a careful comparing of these two passages seems to identify them.

In the first place, it was *Daniel's people, i. e.* the Jews, that his whole attention was fixed upon.

In ch. viii. 10–12, he saw in his vision a little horn casting down the place of the sanctuary, taking away "*the daily*" (sacrifice), and waxing great and prospering. He had heard that this sad desolation was to last for 2300 evenings and mornings. And that *the mighty and holy people* should be destroyed, &c., ver. 13–25.

He is now further informed, that seventy weeks are determined *on the Holy City and on his people*, and that in the midst of the seventieth week the sacrifice and oblation should

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cease, and that there should be an overspreading of abominations "*until the consummation.*" The only guide as to the commencement of this period of seventy weeks is the going forth of a commandment for the rebuilding of Jerusalem.

No interpretation is offered of this passage. One thing only is to be borne in mind, viz., that if the angel Gabriel is here unfolding further particulars of that second vision which Daniel saw, as recorded in ch. viii., then it follows that the destruction of "the city and the sanctuary," here spoken of, cannot be that *of the Romans* under Titus, for the ceasing of the sacrifice and oblation takes place under the little horn that rises out of the GRECIAN empire.

In the third year of Cyrus, king of Persia, Daniel had another (a THIRD?) vision vouchsafed to him, ch. x. 1, &c. He fasted and mourned for three weeks, and then, by the side of the river Hiddekel, he saw "a certain man," &c. &c., which caused him to fall prostrate to the earth, so great was the vision. A voice then spake to him, and an hand touched him, and words so like those which Gabriel had before uttered were heard by him, that it seems as if *he* were the messenger again. "And he said to me, Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." This celestial messenger then adds, that FOR TWENTY-ONE DAYS he had been *detained by the kings of Persia.* This was the very period of time that Daniel had been fasting. There may be DELAY in *our* receiving answers FROM God, but there is none in the ascent of our petitions TO Him. "From *the first day*" that Daniel began to chasten himself before God, his words "were heard." And "NOW," added the angel, "*Now I am come to make thee understand what shall befall* THY PEOPLE *in the* LATTER DAYS; for yet the vision is for many days." (Ch. x. 14.)

We again inquire, *what vision* is this? In the vision recorded in this tenth chapter, Daniel had no new sight of any of the four beasts, or of any other symbolical events. It was A PERSON only that was revealed to him. We refer back, therefore, to the eighth chapter, and find a perfect harmony between the vision recorded there and the interpretation recorded here. (Ch. x. 14–21, and xi. 1, &c.)

"Now, I will shew thee the truth. Behold, there shall stand up yet three kings in *Persia,* and the fourth shall be far richer than they all; and by his strength, through his riches, he shall stir up all against the realm of GRECIA." (Compare ch. viii. 4, 20.)

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"And a mighty king shall stand up, . . . and his kingdom shall be broken, and shall be divided toward the four winds of heaven," &c. (Compare ch. viii. 5–8, 21, 22.)

Nothing can be clearer than the interpretation of the vision thus far. *Persia* is glanced at, then GREECE is minutely dwelt upon, in the fourfold division of the empire, and still more in the doings of the king of the south and the king of the north. (See Dan. xi. 5, &c.)

It may be and *is* difficult to ascertain with precision at what point in this chapter the *fulfilled* prophecy terminates, and the *un*fulfilled begins. That *much* of it remains to be yet accomplished, few will deny. There are two expressions in it, either of which may bear a future meaning; one in ver. 6, "in the end of years," and the other in ver. 13, "after certain years," or, as it is in the margin, "*at the end of times, even years.*"

Of the king of "the *north*," there is constant mention in the prophets, and we read also of a restoration of "*Egypt*" again, Isaiah, xix. 18–25. So that it is not difficult to see the connexion between this chapter and other prophecies.

The grand point to be remembered is, that these nations are noticed in prophecy IN THEIR RELATION TO ISRAEL AND THE HOLY LAND. And all this interpretation was given of Daniel's vision TO DANIEL *as a Jew*, concerning his own people, his land, his city, his sanctuary.

The mistakes of most Christian interpreters have arisen from an attempt to explain these things *of the Christian Church.*

Daniel, on the contrary, has his eyes fixed all throughout on the Holy Land. And IT IS STILL the polluting of the sanctuary, the transgression of desolation, the taking away of "THE DAILY" (sacrifice), and the placing of the abomination that maketh desolate, that haunt the mind of the "beloved" prophet. (See ch. xi. 28–31.)

The Wilful King seems to be none other than the "king of the north"—the little horn of ch. viii. HE it is that pollutes the sanctuary, casts it down, takes away "the Daily," and places the abomination of desolation. (See ch. xi. 31; ix. 26, 27; viii.) He seems to be the person in whom these prophecies centre.

The culminating point of his power is the moment of his fall. "He shall plant the tabernacles of his palaces between the seas, IN THE GLORIOUS HOLY MOUNTAIN—in the very place that God has chosen for HIS dwelling-place!

"Yet he shall come to his end, and none shall help him. And *at that time* shall Michael stand up—the Great Prince which standeth up *for the children* OF THY PEOPLE; and there

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shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time THY PEOPLE shall be delivered," &c. (Dan. xi. 45, and xii. 1–4.)

There seems to be one unbroken chain of Jewish events recorded from the eighth to the fourth verse of the twelfth chapter, all in close connexion with *the third beast*, or GRECIAN empire. And concerning it all, Daniel is finally commanded to "*shut up the words, and seal the book*, EVEN TO THE TIME OF THE END." For with beautiful consistency it had been said, again and again—"*at the time of the end* shall be the vision."

IV. THE ROMAN EMPIRE. (Ch. vii. 7–20, and xii. 5, &c.)

In his first vision (ch. vii.), Daniel saw more of this fourth and last beast than of any of the rest; *yet, subsequently, it dwelt far less upon his mind than the third beast.*

A very beautiful reason may be suggested as accounting for this. The *Roman* empire, though so exceeding terrible in its dealings with Daniel's people, had far *more* to do with the other nations of the world. And with Divine consistency (if one may so speak), the Apostle John sees most of THIS beast and its doings, while the Prophet Daniel sees most of the *third* beast and *its* doings; for John wrote for the Christian Church, Daniel for his own people.

This fourth beast was "dreadful and terrible, and strong exceedingly; and it was diverse from all the beasts that were before it; and it had *ten horns*." (Dan. vii. 7. Compare Rev. xiii. 1, &c.)

It also had "A LITTLE HORN," before which three of its horns fell.

This beast continues "till the thrones were cast down, *and the Ancient of Days did sit*," &c. And its little horn "made war against the saints, and prevailed against them, UNTIL *the Ancient of Days came* . . . . and the time came that the saints possessed the kingdom."

The *climax* of power attained to by this little horn is definitely marked out: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, *and think to change times and laws:* and *they* shall be *given into his hand, until* a time and times, and the dividing of time." (Ver. 25.)

It does not say that *the existence* of the little horn is for time, times, and an half, but that a special period of his power, immediately preceding his downfall, shall be for so long.

And the Apostle John mentions *the very same period* as that in which this little horn MAKES WAR. (Rev. xiii. 5–7.) It is

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during this period of persecution against the saints that the two witnesses are seen to prophesy in sackcloth. (Rev. xi. 3, &c.) The devil, also called "the great dragon," whose image this beast wears (as is seen from the description of the *dragon* in ch. xii. 3, with that of the *beast* in ch. xiii. 1, 2), persecutes the woman that bears the man-child for the same period—called "1260 days," "42 months," and "a time, times, and half a time."

This little horn is commonly interpreted of Popery; and it may be that the climax of Popish power will verify this belief. It is important, however, to distinguish between the "woman" called "the whore," the beast which carries the woman, and the ten horns which are upon the beast.

So far from these ten horns being one with the woman, they "HATE" her, and make her desolate and naked, and burn her with fire.

It is not ALL Popery, as some would have it. There are distinct powers, which must not be regarded as one and the same, though they unite against the Lord and his saints.

It is an interesting inquiry, whether these two little horns of Daniel may not be the two beasts of Rev. xiii.—the one playing, as it were, into the other's hands, and both uniting with the dragon against the saints and holy city. There are *three* distinct powers mentioned in Rev. xvi. 13, 14: the Beast, the False Prophet, and the Dragon, forming themselves, as it were, into a fearful *Trinity of ungodliness!*

The "*Beast*" throughout the Book of Revelation harmonises with the fourth beast of Daniel and its little horn.

The "*False Prophet*" bears a most striking resemblance to the little horn of Daniel's third beast—the fierce king *understanding dark sentences,* &c. &c.—doing great wonders, &c.

And "*the Dragon,*" we know, is the devil.

If it be so, then we are brought to the time immediately preceding *the coming of the Ancient of Days,* on the one hand, and, on the other, *to the standing up of Michael* for the people of the Jews.

The events prophesied of, have their main bearing on *the time* OF THE END, and always on the people of Israel. For, with respect to the 1260 days, or time, times, and half a time, it is "when he shall have accomplished to scatter the power OF THE HOLY PEOPLE, all these things shall be finished." (Dan. xii. 7.) And this assurance was given to Daniel, in reply to a question put by one standing on the "bank of the river" (the SAME river, probably, that is spoken of in ch. x. 4, for it was the same vision)—"How long shall it be TO THE END of these wonders?"

And when, on hearing the reply, and failing to understand it,

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Daniel *again* put the question, "O my lord, what shall be THE END of these things?" he was told that the words were "closed up and sealed TILL *the time of* THE END." (Dan. xii. 8, 9.)

The close connexion between the third and fourth beasts, or the Grecian and Roman empires, seems evident from the way in which the 1260 days in which the little horn of the one is said to persecute the holy people, and the 1290 days from the lifting up of the abomination of desolation and taking away of "the daily" (sacrifice) by the other, are BOTH placed *at the time of* THE END.

And both Daniel and John introduce this time of fiercest tribulation immediately before the coming of the Lord, to which the words of Christ himself exactly agree in Mat. xxiv. 14–30.

Whether in Daniel or in the Book of Revelation, the particular locality referred to is THE HOLY LAND; in both, the Temple, the Holy City, and the Jewish services are referred to, and both look onwards to the time of THE END.

The simplest key with which to read the prophecies of Daniel is that of marking throughout the invariable reference to HIS people and HIS land.

1. Thus, he speaks of "the pleasant land" (ch. viii. 9); "the Holy City," "Jerusalem" (ch. ix. 16, 24, 25, 26); "the glorious land" (ch. xi. 16, 41, 45); "the sanctuary" (ch. viii. 11, 13, 14; ch. ix. 26; ch. xi. 31).

2. Other nations are viewed in their relation to the Holy Land. "The *south*, the *east*," "the king of the *north*," (do. of the south.) (See ch. viii. 9; ch. xi. 5–45.)

3. The angel always speaks of HIS people (himself a Jew). "The children of THY people." (Dan. xii. 1, 7.) "I am come to make thee understand what shall befall THY *people* in the latter days" (ch. x. 14). "Seventy weeks are determined upon THY PEOPLE and upon *thy* holy city" (ch. ix. 24). (See also ch. viii. 24.)

4. His own great concern about the services of the holy place. Three times over in ch. viii. we read of "THE DAILY"—התמיד; "the daily sacrifice was taken away," &c. (ch. viii. 11, 12, 13); again, in ch. ix. 27, the prince causes the sacrifice and the oblation to cease, &c.; and again, in ch. xi., of the king of the north it is said, that he "shall take away the daily sacrifice," ver. 31. Instead of it, the *abomination of desolation* is *set up*. (See ch. viii. 13; ch. ix. 27; ch. xi. 31; and ch. xii. 11.) The "*holy covenant*" also is forsaken (ch. xi. 28, 29, 30).

Lastly, his visions have an invariable reference to "THE END." See ch. viii. 17, 19, 26; ch. ix. 24–27 ("until the CONSUMMATION," &c.); ch. x. 14; ch. xi. 6, 13, 35, 36, 40; ch. xii. 4, 6, 7, 8, 9, 13.

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Notes on Scripture.

NOTES ON THE PSALMS.

Psalm LIX.

"*His own received Him not.*" The Sweet Singer of Israel knew what it is to be cast off by those who should have been his bosom friends; and it was on one of those occasions, when his father-in-law sent a band to take him, dead or alive, from his own house (1 Sam. xix 14), that David was taught by the Holy Ghost to pour out his soul in these strains of strong appeal to justice and to mercy. Perhaps it was at Ramah, when resting in Samuel's dwelling for a time, that this Psalm was written—a Psalm for David himself—a Psalm for *David's Son*, when he too should be rejected of his own—a Psalm for all his followers when they should, in after ages, feel that the disciple is not greater than the Master.

If a disciple, persecuted "*for righteousness' sake*," can confidently use the language of ver. 4, saying, "*not for any particular crime in me, nor yet for general unholiness*, but because I am thine; without being able to fix on anything to justify their hostility"—if a disciple can use this language, much more the Master. And in this consciousness of being hated solely for "righteousness' sake," the Head and his members claim the help of Jehovah as being

1. "*God of hosts*," and therefore *able;* 2. "*God of Israel*," and therefore *willing.* (V. 5.)

It seems to be apostate Israel that is primarily described in ver. 5 as "the heathen," *q. d.*, these children of Abraham who are now children of the devil—Israelites become *Goim!* (Comp. Isaiah i. 10.) They are in character and conduct like city dogs, prowling for prey, feeding on the filth of the town, scouring its streets as if to clear them of the godly. But Jehovah—he who in Psalm ii. 4 was seen on the throne of his glory deriding the kings of earth in their vain attempts—laughs at these impotent apostates.

"*His strength!*" Yes, this is our stronghold—the idea flashes hope through the soul.
"*Jehovah's strength!*"—"*I will wait on Thee.*" (V. 9.)

But an intercession ascends, like that of Elijah *against* Israel—a prayer that these blinded apostates may be scattered, though not destroyed from the earth. The prayer of ver. 13—

"*Consume them, in wrath consume them till they be no more*"—

reminds us of 2 Thess. ii. 16, "Wrath has come on them to the uttermost" (εἰς τελος). As a nation, as a kingdom, they are "*consumed*,"

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but as a people they are "*scattered*," and men to earth's end are taught of Jacob's God by their doom—a doom of retribution for their treatment of the righteous; for now they are as hungry dogs in another sense than when they snarled at the godly—they prowl about the world for food. (V. 14, 15.) In spite of them, the Just one flourishes, singing of Jehovah, mighty and merciful, and looks forward to a time when He shall sing louder still—*a morning* after a dark night, the resurrection-morning, "*Mane*, transactis tentationibus; *mane* cum nox hujus sæculi transierit; *mane* quando jam latronum insidias, et Diaboli et angelorum ejus, non expavescimus; *mane* quando jam non ad lucernam Prophetiæ ambulamus, sed ipsum Dei Verbum, tanquam Solem, contemplamur." (Augustine.)

In ver. 11, the righteous one seems to see the sword hanging over apostate Israel, as when it was suspended over Jerusalem in the days of that pestilence that cut off 73,000 men of Israel. Seeing this exterminating sword, he cries, "*Slay them not!*" He asks a mitigation of their doom, even that which had been granted—their dispersion instead of their extirpation. Still, he fully agrees with the Lord as to their deserving wrath to the uttermost, and expresses this entire agreement in the closing verses. It is therefore a Psalm wherein the Head and members present an appeal against apostate Israel, and then consent to their long-enduring desolation, in prospect of mercy breaking out of the gloom at last, "*in the Morning.*"

The Righteous One appeals against apostate Israel, and votes for their dispersion.

Psalm LX.

The Sweet Singer outlived the dismal days of Saul. Seated firmly on his throne, he saw his armies go forth and return crowned with victory. One of his victories, gained by Joab, was over the king of Zobah, who, it appears, had engaged the men of Mesopotamia (Aram-naharaim) to take his side. When the trophies of victory from the river Euphrates (2 Sam. viii. 3) were brought in, David's harp awoke, touched by the Spirit of God. It sang of a happier day to come—happier than that triumphant day of Israel in the birth-land of their father Abraham—a day when Israel's breaches should be for ever healed, and Israel's strongest foes for ever subdued.

Sometimes it is the nation, sometimes it is the leader of the nation, that sings. (See vers. 1, 5, 9.) It may be used by Israel, or by Israel's Lord as one of themselves. But what is "*upon Shushan-eduth*"? It must be connected with "joy" (שׁוֹשַׁן), and may speak of some instrument such as Psalm xlv. and Psalm lxxx. refer to. But no writer can come nearer certainty in regard to "*Eduth*" than that it may allude to *Israel* as the nation that had the "*Testimony*" (עֵדוּת), or the Ark of Testimony.

The Psalm may be said to take up the preceding one's hope expressed at the close. The dispersion of Israel does not last for ever. Though

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Israel be broken, and his land cleft asunder, a thousandfold more terribly than David's wars or any of the desolations of his time ever threatened, yet that desolation ends. (See ver. 4.)

"*Thou hast given a Banner to them that fear thee.*"

Here is the voice of Israel owning Jehovah's gift of Messiah to them. Messiah is the ensign or banner, Isaiah xi. 10.

"*To be lifted up as an ensign, because of truth.*"

Holding up this banner—in other words, owning God's truth, or the fulfilment of his ancient promise to Adam, to Abraham, to all the fathers—Israel may expect favour; and they find it. For suddenly, ver. 5, Messiah appears himself, urging their request, and at ver. 6 he gets a favourable answer; "God speaks in holiness," [or as Israel's Holy One,] and grants the desire of him who asks. *Shechem*, where Jacob's first altar rose, and where he bought the first parcel of ground (Gen xxxiii. 18), and where afterwards destruction threatened the whole feeble family because of Levi and Simeon's enormity, is now re-possessed in peace. *Succoth*, where Jacob first erected a dwelling (Gen. xxxiii. 17), and booths for cattle, as one intending to remain, is next claimed permanently. The country beyond Jordan, under the name *Gilead*, where stood the mountain famed for *healing balm*, emblematic of healing to Israel, comes next, and along with it *Manasseh*, on the opposite side; thus stretching his wings over the breadth of the land. *Ephraim* comes in as being to push the foe with his horns (Deut. xxxiii. 17), while *Judah* appears as "*Lawgiver*," or "Ruler," the tribe of Messiah. The nations round submit; *Moab* stands as a slave at his master's foot; *Edom* picks up the sandal cast down at his feet by his lord (Hengst.); and *Philistia* is compelled to receive the king with triumphant shouts. And whose power is it that accomplishes all this? Who is it that leads the conquering nation and its king to the strong city? even to Edom's strongholds, and to the battle-field of Edom in the latter day? (Isaiah lxiii. 1.) It is the very God who once cast them off—the very God that scattered them. Glory to the Lord of hosts, and to Him only! Israel and Israel's Leader rest on Him, and so do valiantly—as Balaam, pointing to Moab and Edom, long since foretold (Num. xxiv. 18, 19). And thus the scene of Psalm lix. is happily reversed at length.

The Righteous One asks, and rejoices in, Israel's restoration.

Psalm LXI.

In this life, every member of the Church has a varied lot—now at rest, then troubled; now hopeful, then fearful; now a conqueror, then a combatant. Seated as he is on the Rock of Ages, immovably seated, he sees at one time a fair sky and bright sun; then, the thick cloud spreads gloom over nature; soon, the beam struggles through again, but soon all is mist once more. Such being the sure complexion of our

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sojourning here, we rejoice to find sympathy therewith evinced by our God who knoweth our frame, and evinced even by the fact that He so often turns in the Songs of Zion from one state of mind to another, and from one aspect of our case to another.

Here is the Head and his members in a state of loneliness. As if suggested by the case of dispersed Israel, language (in ver. 2) is adopted such as we find in Deut. xxx. 41 and Neh. i. 9. Our Lord could well use such a Psalm in the days of his humiliation, looking to the Father, as in John xiv. 28, "the Rock higher than I," higher than the *man* Christ Jesus, higher than all his members. At v. 5 we are reminded of Psa. xxii. 25. The tone of the Song changes; all thereafter is hope, sure anticipation, a future of bliss realised as already at hand.

Two things let us specially notice. "*Mercy and truth*" (v. 7) are the attributives which preserve him. Now, "*mercy and truth*" are the prominent features of *Redemption-blessing;* God able to say, "*Live,*" and yet to do this without retracting the sentence, "*Thou shalt die.*" Christ's pillar-cloud was "mercy and truth;" the Christian's pillar-cloud is the same. Christ, by harmonising, magnified these perfections of Godhead; the Christian magnifies, by pointing the Father to, these harmonised perfections. Thus this prayer is answered,

"*O prepare mercy and truth,*
Let them preserve him!"

Perhaps the unusual word מַן, "appoint," "prepare," may have been chosen as conveying a reference to *manna*, the wilderness-provision. Give a manna-like provision of mercy and truth. This be our everlasting food while we dwell before God!

Another thing worthy of brief notice is v. 6, "*The King.*" *David's* title was, "*King,*" though a wanderer in Judah's deserts; *David's Son,* too, had the same name and title; and in the right of their Head, disciples of Christ claim kingship under Him, and look forward with hope and expectation to the days of his visible manifestation as *King* in the kingdom that has no end. Here, then, we have

The Righteous One, when an outcast, looking for the day of his Restoration.

Psalm LXII.

There was a "*Rock*" spoken of in Psalm lxi. 2. The God of Israel had long been known under that name, ever since Jacob, and Moses, and Hannah, had appropriated the Rock, with its many properties of shade, shelter, strength, solidity, dignity, to give a people accustomed to level deserts and sands an emblem of the Unchanging One to whom the helpless may resort. This Rock is prominent throughout this Psalm. At the commencement, the soul of the speaker is seen under it as his shelter—he reposes in its shade, and on its strength.

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"*Truly at God* (as a rock)
My soul takes rest."

At the close, a voice is heard uttered from this Rock, as if clouds and storm had gathered round it, and the thunder of power were hid within its bosom. In truth we have here the soul of the Righteous One—Christ and his members—resorting to Jehovah while iniquity surrounds them, and persecution tries them. We hear them calling on Him, stirring up one another to do the like. (V. 8.)

"*Trust in him at all times, ye people,*" (עם, true Israel of God!)

The sons of men are a mere vapour; their greatness, even when it shall flash up to the splendour of Antichrist's dominion, is a mere mirage. The sentence against it is on the way. Already you may hear God speaking; it is no fancy. Two things have been declared by our God—viz., that He will bring down the proud, and that He has mercy for his own.

"*One thing God has spoken,*
Two things there are which I have heard—
viz., That might is God's;
And that mercy is Jehovah's also!"

In this certainty we look for the great day of the Lord—the day when a mismanaged world shall be set in order—a day sure to come, and sure to satisfy us when it has come,

"*For thou renderest to every man according to his work.*"

When (according to the title) the musical instrument called after the name of *Jeduthun* (1 Chron. xxv. 1), was brought out to be appropriated to this Psalm, or when, as others think, the choir of singers at whose head was Jeduthun sang it together, the godly in Israel would feel their souls raised to the height of confidence, sympathising with

The Righteous One, looking to the Rock for help.

Psalm LXIII.

A Psalm first heard by David's faithful ones in the wilderness of Judah; but truly a Psalm for every godly man who in the dry world-wilderness can sing—"All my springs are in thee." A Psalm for David—a Psalm for David's Son—a Psalm for the Church in every age—a Psalm for every member of the Church in the weary land. What faith, what assurance, what vehement desire, what soul-filling delight in God, in God alone—in God the only fountain of living water amid a boundless wilderness! Hope, too, has its visions here; for it sees the ungodly perish (vers. 8, 9, 10), and *the King* on the throne surrounded by a company who swear allegiance to Jehovah. Hope sees for itself what Isaiah lxiv. 16 describes—every mouth "swearing by the God of truth;" and what Rev. xxi. 27 has foretold, the mouth of liars closed for ever—all who sought other gods, and trusted to other saviours, gone for ever.

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The כִּן of ver. 2 and of ver. 4 is interesting. In ver. 2 the force of it is this—"No wonder that I so thirst for thee; no wonder that my first thoughts at morning are toward thee; no wonder that my very flesh longeth for thee! Who would not, that has seen what I have seen? *So* have I gazed on thee in the sanctuary, seeing thy power* and glory!" The "so" is like 2 Peter i. 17, "*Such* a voice!" And then, if the past has been thus exquisitely blessed, my prospects for the future are not less so. I see illimitable bliss coming in as a tide; "*so* will I bless Thee while I have being!" (ver. 4.) Yes; in ages to come, as well as in many a happy moment on earth, my soul shall be satiated as with marrow and fatness!

O world! come and see

The Righteous One finding water-springs in God.

Psalm LXIV.

We may illustrate this Psalm by referring to the case of Joseph and his many foes. Here is the Righteous One, or "*the Perfect*" (ver. 4), set before us—a name applicable to Christ in its fullest significancy, but applied also to his members, as being such in purpose and in prospects, impartially aiming at the whole will of their God in heart and life. But the world hates such, as his brethren hated Joseph; the world lays snares, and levels arrows of malignity at them. "The archers have shot at them."

"*They search deep into iniquity,*" (to find out the most deadly device).
"*We have got it ready. Here is a well-matured plan!*" (This is their shout over their deep-laid plot.)
"*And close is each one,*
And deep of heart."

But there is another that is an Archer: God has his bow, and his time is coming (ver. 7). "*All their hard speeches*" are to be brought into judgment at the Lord's coming (Jude 15); and if they wounded others sorely, sorely shall they in turn be wounded. Theirs shall be a doom like Korah's (ver 8.), when all Israel fled at the cry (Num. xvi. 34). All earth shall then discern the righteous ways of God. That is the day of his Redeemed so often spoken of, so long expected—the day when the Righteous shall "enter into the joy of their Lord," and utter aloud their rejoicings and their glorying in Him.

"*The Righteous One shall be glad in the Lord,*
And flee for refuge to none but to him;
And all the upright in heart shall boast themselves." (Ver. 16).

May we not, then, describe this song of Zion as one wherein we find

"*Our Joseph and his seed foreseeing the end of the archers that have shot at them*"?

* "*Thy power*"—with special reference to the "Ark of his Strength" (2 Chron. vi. 41). In Psalm lxxviii. 61—"*his glory,*" is his Ark.

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ON THE PROPHETIC PERIODS OF DANIEL.

Daniel gives his several dates under several different *words;* days, weeks, years, times, &c. : שבעים : שנים : ערב בקר : תמיד : מועד :
ימים

1. In Dan. xii. 11, 12, 13, "days" are mentioned.

The Hebrew word is יָמִים

When Moses spake of certain "*days*" in the month Abib, in Deut. xvi. 3, 4, 8, this is the word he used. Or in Jer. xxiii. 16, in speaking of the "*fifty days*" of Pentecost.

2. In Dan. ix. 24, "weeks" are mentioned.

The Hebrew word is שָׁבֻעִים

This is the word used by Moses in Deut. xvi. 9, 10, of the "feast of *weeks*," "seven weeks shalt thou number unto thee," &c. Cunninghame has stated, that *nowhere else in Scripture* is this word used to denote anything but *a literal week of days.*

3. In Dan. xi. 6, 8, 13, and ix. 2, we read of "years."

The Hebrew word is שָׁנִים

Moses uses this same word of the literal year in Deut. xvi. 16, "three times *in a year* shall," &c. It is also used of the year of jubilee, the sabbatical *year*, &c. &c. (Lev. xxv.)

4. In Dan. viii. 14, we read of "days," *marg.* "evening, morning."

The Hebrew words are עֶרֶב בֹּקֶר

Whenever the morning and evening burnt offerings are spoken of, these are the terms invariably used: "One lamb shalt thou offer *in the morning*" (בבקר), "and the other lamb thou shalt offer *at even*" (ערב) (Ex. xxix. 39.) See also Num. xxviii. 4; 1 Chron. xvi. 40; 2 Chron. ii. 4; xii. 11; xxxi. 3; Ezra, iii. 3. (Also Ex. xxvii. 21, lamps; xxx. 7, 8, incense.) The same two words are used also throughout Gen. i. of each "day." And, again, in 1 Kings, xvii. 6, "the ravens brought him bread and flesh בבקר and bread and flesh בערב," they unquestionably signify a literal "day."

5. But the signification of the date, "unto 2300 evening, morning," lies in its being a reply to the question, "How long shall be the vision concerning the daily?" (Ch. viii. 13.)

The Hebrew word is תָּמִיד

The connexion of this word with the two preceding words, decides the meaning of both. For "the daily" (התמיד) is *the continual* burnt offering; and is so used in Ex. xxix. 38; Num. xxviii. 3, 6; 1 Chron. xvi. 40; 2 Chron. ii. 4; and Ezra iii. 5. (Also in Exod. xxx. 8, of the *incense* burnt *morning* and *evening.*) The expression is strictly Jewish, and familiar to any Israelite. For 2300 literal days, *i. e.*, morning and evening, "the daily" or continual burnt sacrifice was to cease.

6. In Dan. vii 25, and xii. 7, "times" are spoken of.

The Hebrew word is מוֹעֵד

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It is the word used throughout Dan. iv. of the "seven times" that should pass over Nebuchadnezzar, which we know were literal years. But the strongest evidence of the literal signification of this term is, that it is by the LXX. rendered by the same Greek word, καιροι, which occurs in Rev. xii. 14, and seems to be identified in that book with "*forty-two* MONTHS" (Rev. xi. 2), and "1260 DAYS" (Rev. xi. 3), so that three and a half literal years are intended. For, however legitimate the interpretation of "a day for a year" may be, on the principle laid down in Ezek. iv. 6, יוֹם לַשָּׁנָה we have NO Scripture warrant whatever for turning weeks, months, and years into days, *and then turning them back to years.*

ZECHARIAH V. 5–11.

THE angel that talked with the prophet (*i.e.*, the angel of the covenant—the Lord Jesus Christ) directs the prophet to lift up his eyes, and he perceives something "going forth," which probably from its *form*, but *not its size*, appeared to be an ephah; but as it was so large as to contain a woman within it, the prophet (till it was explained to him to be such) did not recognise it. The angel then informs him, in regard to it, "this is their resemblance through all the earth;" and when we bear in mind that the prophet Zechariah prophesied specially concerning the Jewish people, we cannot but understand him to mean the ephah was the similitude of the Jewish people. The ephah was the symbol of commerce; it is implied, therefore, that they would be a commercial people during their future dispersion, and such we know to be the fact. I am inclined also to agree with those who think that the notorious deceit and extortion of the Jews in their commercial dealings may be referred to in the emblem.

The woman in the midst of the ephah (as a woman is an acknowledged emblem both of a *church* and *nation*), I should interpret as emblematical of the Jewish ecclesiastical and civil government, *united* in the same symbol as *one woman*, and located in the midst of the people.

The prophet declares concerning the woman, "this is wickedness;" *i. e.*, it is a wicked church and nation. Yes; *wickedness personified*, and therefore she is thrust down into the ephah and covered with lead, to denote, not *the immediate* destruction of the Jewish polity, both civil and religious, but the sealing up of the same for destruction. The idea, also, may fairly be indulged that an allusion is also intended to the filling up of the measure of the iniquity of the Jewish church and nation previous to the sealing them up for punishment.

Now, out of the ephah come forth two women, when the former, as it is presumed, is at length pressed down to death.

This emblem has been interpreted as pointing to the Roman armies, coming, as it were, on storks' wings to inflict God's vengeance on the Jewish nation, but on what ground I am utterly at a loss to comprehend. I cannot see any the least reason for interpreting this emblem

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of a *woman* as an *army*, so neither can I perceive why the Roman armies should be emblemed by TWO women; moreover, they come out or proceed *not* from without, but from within the ephah itself; *i.e.*, from the Jewish people.

The interpretation I would offer to this emblem is this:—That whereas the Jewish church and civil government *were one*, and located in the midst of the people, it is intended by the emblem to indicate that the time would come when the Jews, having filled up the measure of their iniquity, would be borne away into captivity, forming, not as formerly one united church and kingdom, but separated, their ecclesiastical and civil polity divided, and proceeding also from themselves, as the women from the ephah; *i.e.*, they would regulate their own polity, and not be united in this respect with the nations among whom they would sojourn. The stork is a bird of passage; their migration from their own country is therefore plainly indicated by the figure, and the wings of the stork given to the woman may denote the swiftness and strength by which they would be borne away from their own country, as well as perhaps the distance of their dispersion. The two women also bear away the ephah with the dead woman. I merely hint at, but lay no stress upon, the probability of the filial regard of the stork in bearing up its parent in his migration being here referred to, and presume it may be intended to shew them by this figure that they would still cling to and cherish as much as possible their old polity, though now dead, and bear it away, as it were, into the land of their dispersion. At all events, it will, I doubt not, be granted that the peculiar civil and religious opinions of the Jews were the cause, the primary cause, of their overthrow by the Romans, and that kept them afterwards, as it were, in mid-heaven, and prevented their amalgamation with the nations of the earth. The ephah, then, borne away by the women on storks' wings, is surely intended to indicate the Jews compelled to migrate, with their former civil and religious polity dead, on the wings of a separate and divided civil and religious government, and that government, as in the present day, not emanating from the countries in which they are located, but proceeding from themselves; for though they *submit*, as indeed *they must*, to the several governments under which they are placed, yet they do not share, or have not to the present time shared, in those governments, but have, in the strictest sense, been a distinct and separate people; and when we find that the ephah, after having been borne for some time in mid-heaven, is at last *established* on its own base in the land of Shinar, may we not fairly interpret the prophecy as indicating that, after being tossed about the world from place to place, and, like Noah's dove, finding no rest for the sole of their feet, they should eventually be settled down for a lengthened period in captivity? The land of Shinar or Babylon, their first place of captivity, being introduced as the emblem of the second, and their being at length SETTLED on their OWN BASE, may also be understood as implying both the *durability* of their captivity and also their separate and distinct establishment among the nations.

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Luke XII. 32.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

The *occasion*, the *substance*, and the *design* of these words may well engage our attention. While the Saviour was instructing his disciples, in the presence of the multitude, one of the company interrupted him by saying, "Master, speak to my brother, that he divide the inheritance with me." In a few words the Saviour conveyed a sharp rebuke, and clearly stated what was *not* the design of his mission. He then warned his hearers against covetousness, which base principle most probably led the man whom he reproved to make his unseemly request. The Saviour declares the great fact, that a man's *life* or happiness, his real and solid enjoyment, did not consist in having an abundance of the things of this life. It has been well said that happiness consists in *thoughts* rather than in *things*. If the thoughts are trustful, loving, humble, heavenly, then poverty, or even pain, cannot make a man miserable; but if, on the other hand, a man's thoughts are envious, proud, and earthly, all the *things* the world contains cannot make him happy. The Lord illustrates his statement by the well-known parable of the rich fool and his barns; who, having much, was not satisfied, and who, in the very hour when his thoughts were planning how to gain more, was called away to a world where gold and dust are of equal worth, which is just nothing. The Lord shews that this sad case is not a singular one. "So is every one who layeth up treasure for himself, and is not rich toward God."

The Saviour goes on, by a variety of arguments and illustrations, to dissuade his disciples from cherishing a distrustful, anxious spirit. He tells them not to seek first and most the things of time, but rather, "Seek ye first the kingdom of God, and all these things shall be added unto you." Then in the text he encourages this seeking, from the consideration, that God intends to *give* what He bids us to *seek*; yea, that He is pleased to do so, and that, therefore, a feeling of unworthiness, a sense of littleness, should not hinder us from expecting it. The Lord Jesus perfectly knows our littleness, and his Father's greatness, and he would teach us to set the one over against the other. In these words we may notice the *lovely description*, *the large donation*, *the loving direction*; or the spiritual beauty of God's people, the eternal blessedness they shall enjoy, and the courageous bearing which should distinguish them.

I. *A lovely description*, in which we may behold spiritual beauty. —"Little flock." Among the many beautiful figures of Scripture, the most beautiful are those furnished by pastoral life. The shepherd and the sheep of his care are continually brought before us. We are taught by these figures our sad condition, as heedless, wandering, ignorant sinners, exposed to dangers, and hastening to everlasting destruction, "like sheep going astray, turning every one to his own way."

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Also the love, tenderness, and persevering attentions of Him who is the good, the great, the chief Shepherd; the Shepherd of souls; Jehovah's Shepherd; "the man his fellow," smitten by his sword of justice down to the grave, yet raised by his arm of power up to his glorious throne. We learn also from this figure the blessedness of a state of grace, when the parable of the lost sheep (Luke xv. 4–6) is fulfilled in us, when, sought out and brought back, "returned to the Shepherd and Bishop of our souls," we find our experience and spiritual privileges in the 23d Psalm, and know something of the green pastures and the still waters; of the leading, restoring, guarding, feeding, of Him who gathers "the lambs with his arms, and carries them in his bosom." Nor do the teachings of this instructive figure end here; it carries our thoughts forward to glory, where the good Shepherd, known as "the Lamb in the midst of the throne," "leads to fountains of living waters." It will indeed be a large and beautiful flock when gathered there. All restored, washed, and satisfied, all disposition to wander gone, all power to contract defilement taken away, all complaining hushed, all sorrows supplanted by eternal joy. But this period is not yet come, and the flock of Christ on earth is a little flock. In all ages, since his ascension to glory, Christ has had a people more or less numerous, but always few as compared with the aggregate, or as compared with the godless world around them. They are despised in the estimation of many; and, as it was said of old, "What do these feeble Jews?" so it is now; their efforts are derided, and their plans counted folly. But though Israel's army of old appeared like "two little flocks of kids" (1 Kings xx. 27), and the host of Syria like the camels of Midian and Ephah, yet victory crowned the feeble, for the Lord was with them, and his word pledged for their deliverance. And thus it is well with the Israel of God. These two sweet words, "little flock," include four ideas.

There is *attachment* to the Shepherd; and if we consider who he is, what he hath said, done, and is engaged to do, we see that this attachment should be strong, yea, supreme. It is manifested by listening to his voice, following in his steps, and testifying to his love and care. Those attached to the Shepherd are *associated* together. They are a *flock*. Sheep are social creatures. God has put it into their nature to herd together. This is also true of believers, and is an evidence of their faith (1 John iii. 14). To meet together for worship, to unite together for Christian fellowship, and to walk together in holy love, are as much the duty of all Christians as any other precept of Christ, or even as love to himself. This is part of their loveliness, "to be knit together in love," "to dwell together in unity" (Psalm cxxxiii). A solitary sheep bleating about by itself is an object of pity; but a flock, whether feeding, or travelling along under the care of the shepherd, is a beautiful sight. *Advancement* is a third idea. Flocks do not remain stationary; they move from place to place. Thus Jacob travelled with his flocks and herds, and led them on gently. Moses "led his flock to the back-side of the desert, to the mount of God." David also sought out food, shade, and shelter for his father's sheep

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(Psalm lxxviii. 70–72), and he of whom these eminent men were types goes before his sheep, and leads them out; they follow him, for they know his voice (John x. 4, 5). He has promised to guide them wisely, and protect them safely; has said they shall feed in the ways, and that their pastures shall be in all high places, "that he will gather the lambs in his arms, and carry them in his bosom," and that "none shall pluck them out of his hand." Having such a Shepherd, they should advance in the divine life, gather up as they go on, and grow stronger and stronger. The Lord Jesus *acknowledges* this flock. He repeatedly says, "*my* lambs," "*my* sheep," "*my* flock." He owned them when wandering, and resolved to gather them (John x. 16). He owned them on the cross, and bore their sins and wandering in his own body on the tree. He owns them, when, torn and bleeding, they come to him for healing; or, when healed and rejoicing, they sing and exult in his love. He owns them as associates, comes into their assemblies, blesses his own ordinances, and makes communion sweet. Though few and feeble, he does not despise them; he calls them little, and this term as used by the Saviour, and by him who lay in his bosom, is one of endearment (John xiii. 33; 1 John ii. 1). The little ones of a family are the special care of the parent; and of all beings in the universe, the little flock are the special care of Christ, the good Shepherd.

II. He promises *a large donation* to such. "It is your Father's good pleasure to give you the kingdom." The sheep or people of Christ are honourably related, and nobly provided for. They are heirs of a kingdom, yea, *the* kingdom. The way in which Christ speaks of the kingdom, shews that the subject of which he spoke was not unknown to his hearers. The prophets had foretold *the kingdom.* David had sung of it in the 45th, 72d, and 145th Psalms. He had described the kingdom in his glory, the queen in her beauty, had spoken of the large extent, boundless blessings, eternal duration of this kingdom. Isaiah, when announcing the birth of the coming Messiah, glances forward to his reign. Having proclaimed his glorious titles, the last of which was the "Prince of Peace," he exults in his everlasting kingdom. "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever" (Isaiah ix. 6, 7). Micah also had foretold its coming in connexion with the restoration of the daughter of Zion (Micah iv. 8). But the fullest description is found in Daniel vii., where it is shewn as supplanting and succeeding to all earthly kingdoms, as introduced by the coming of the Son of Man, as embracing all nations, as having a glorious aristocracy of saints, and as enduring for ever, even for ever and ever. The Lord Jesus had also spoken of it, and promised it to the humble (Matt. v. 3); had discoursed of special seats of dignity for his apostles (Matt. xix. 29). And here he engages that *all* his flock shall rise to possess its glories. Yes, *you*—you who are few and feeble, and sometimes ready to faint—you who cannot do without me—you who wish to have me near you—you who love the Father as revealed

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by me—you who know that the kingdom of God is not in word, but in power, to whom it is not meat and drink, but *in whom* it is "righteousness, peace, and joy in the Holy Ghost," and who even now "are receiving a kingdom which cannot be moved," *you* shall possess *the* kingdom. It is a free gift, and therefore the poor *may* expect such an eternal blessing, notwithstanding its vastness. It is God's pleasure that so it should be, and therefore it must be so, because his glory requires it. It is designed to unfold his name as Father, and how glorious will that name appear when the kingdom, even *his* kingdom, is come, and his children possess it! Then his name will indeed be hallowed, and "his will be done on earth as it is in heaven." The Shepherd will present his perfected flock with exceeding joy to his Father, who will dwell for ever with him, and beneath the beamings of infinite and paternal love. How kind of Christ thus to unfold the coming future to his little flock, and to tell them of the glorious home and gracious heart "of his Father and their Father, his God and their God!" In that house he had dwelt, and on that bosom he had lain, and therefore he could speak of both; truly he took pleasure in doing so in sweet communion with those whom he loved, intending thereby to draw them into fellowship with himself, to strengthen their hope, and dispel their fears. This is our next point.

III. The *loving direction.* He wished to have his followers distinguished by a *courageous bearing*, to be like himself, blending together in their character the lion and the lamb, meek and gentle, yet firm and fearless. Therefore he says unto them, "*fear not.*" How precious and persuasive are the "fear nots" of God's holy book! and there never was a sheep of Christ in any age who did not need them, and who has not been cheered by them. Abraham, though strong in faith, required to have it sustained by God's own "fear not, I am thy shield, and thy exceeding great reward." Jacob, the mighty wrestler, heard the sweet words whispered in his ear in the visions of the night, and was comforted. To Paul, in the prison-gloom, and when tossed upon the billowy deep, the same soul-sustaining syllables were uttered, and with the same effect. And still omnipotent faithfulness and infinite love shine through them, and breathe strength and courage into tired and conflicting hearts. Then let the heart respond, with David: "The Lord is my light and my salvation; whom shall I fear?"—with Isaiah: "Behold, God is my salvation; I will trust, and not be afraid;" and with Paul: "If God be for us, who can be against us?" Fear not, then, ye "little flock;" *fear not respecting the kingdom; it* *must* come at last. Our Shepherd King must return, having recovered the kingdom. "He shall stand and feed in the strength of the Lord his God, and they (his flock) shall abide; for now shall he be great unto the ends of the earth, and this man shall be the peace" (Micah v. 4, 5). The kingdoms which now oppose themselves, must become as chaff upon the summer threshing-floor. The tyrants who crush down man, and set themselves against God and his Christ, must all be bruised with a rod of iron. The loud triumphant shout must ere long thrill creation;

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"the kingdoms of this world are become the kingdoms of our Lord and of his Christ." Fear not; "the zeal of the Lord of hosts will perform this." We see not yet all things put under him, "but the child *has been* born, and the Son given," and this holy child Jesus, the Son of God, is now "crowned with glory and honour;" and in his mission to earth, and his glorification in heaven, we have a pledge of his return and reign. Let us be ever "looking for this blessed hope," and expecting the kingdom for which we are taught to pray. Not in vain is the caution given in the promise recorded: "If ye will not believe, surely ye shall not be established;" but "believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." "*Fear not*" *for the flock*, or for the church of God. It may be sorely tried. Superstition is burnishing her rusty weapons, and infidelity is making new ones. Persecution is kindling her fires, and apostasy is reaping a harvest. But truth remains unadulterated in God's own book; and the power of hell cannot burn or banish all Bibles from the earth. There are yet true hearts to lift up their glorious banners, and who count not their lives dear, so that they may testify the gospel of the grace of God.

Jesus has yet a flock, and he will guard it. The gates of hell shall not prevail against his church. Let the worst come as regards outward trial, and it must end in the palm branch, in deathless triumph, and in tearless joy; in the wondering questioning, "Who are these arrayed in white robes, and whence came they?" and the wondrous answer, "These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; *therefore* are they before the throne of God." None can fail who trust that blood. Hell is impotent—circumstances are powerless—when the Cross is the power of God! Trust it! Trust that blood. Oh! *believe, and fear not for yourself.* Trust in him who wrought your righteousness, who provided for your cleansing; "commit all to him, *against that day*." Let your faith learn to set the Lion of the tribe of Judah over against the roaring lion; the advocate against the accuser; the physician against him who pours in fiery darts. Set his infinite atonement over against your huge and countless sins—his promises of glory over against the world's ensnaring pleasures—his almighty strength against your weakness. Do this frequently, yea, habitually—seek to learn the heavenly art of living on Christ, to realise the blessed fact, that the death of the Shepherd is the life of the sheep; and that the life of the Shepherd secures the glory of the sheep; and sing, as you thread the dark passes and gloomy ravines of the valley of the deadly shade, "*I will fear no evil, for thou art with me*, thy rod and thy staff they comfort me." "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever," or for length of days; that "length of days, even life for evermore" (Psalm xxi. 4), promised unto him who hath said to each sheep in his little flock, "because I live, ye shall live also." But the true bearing of the "*fear not*" in the text will be seen if we consider the *object* or *design of the Saviour in the connexion.*

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We have already referred to the dissuasion from anxious carefulness, and the encouragement to seek first the kingdom of God, which precedes the text, and have shewn that the "fear not" stands connected with both. Fear not that you will want any really good thing in time, for your Father has provided for you to all eternity. Fear not to seek his glory, fear not to expect it; for it is a gift, a gift according to his will, designed to be expressive of his love, and to issue in his highest glory. The verses which follow the text are similar, and are evidently designed to produce these effects upon God's people, who are encouraged to expect the kingdom.

To wean them from earth. You are travelling through an enemy's country to take possession of a kingdom. Your enjoyment of this blessed hope *now*, and your position in the kingdom hereafter, stand connected with your character and conduct while here. Satan and the world exert all their influence to bind your heart down to earth, and to entangle you among its thousand cares and vanities. It needs much resolution to pass through this world as a pilgrim to a better; "to count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord;" "to look not at the things which are seen, but at those which are not seen." This resolution can only be the result of the renewings of the Holy Spirit; and our wisdom is "not to please ourselves" in any position, calling, or circumstances in which the Holy Spirit will not have fellowship with us. Better be as a sparrow alone upon the house-top, or a "dove mourning in the valley." Better be in penury and pain, if so be *the* Comforter but come to us, than be in the midst of all relationships and riches, and *he* be grieved, and withdraw himself. In close connexion with this point of weanedness we may notice, that the Saviour's design is to stir up the "little flock" *to wait on their ministry, and to work for God.* The next words after this encouraging promise contain one of the Saviour's "hard sayings;" just such an one as sent a promising young man away very sorrowful: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in heaven that faileth not, where no thief approacheth, neither moth corrupteth." The next words shew that unless this is done, and the spirit of the rest carried out, the heart will not be weaned from earth: "for where your treasure is, there will your heart be also." A man cannot help thinking about that which he esteems most valuable; *the heart will travel to its treasure, whatever it may be.* How important, then, for the treasure to be of the right kind, and in the right place, even things above, where Christ "sitteth on the right hand of God!" These strong and striking words, of an unerring Teacher, shew us what he would have his people consider as their special work and ministry. Not in the amassing of riches, but (if they have them) in scattering them: "As every man hath received the gift (whatever it may be), so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter iv. 10). "To do good and communicate, forget not, for with such sacrifices God is well pleased" (Heb. xiii. 16). There is no end scarcely to parallel

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texts of this description, and they all teach the same truths as the one before us; a truth much neglected and suspected; *that there is a connexion between liberality in the world, when done from right principles, and reward in the world to come.* We merely cite two scriptures out of the many: "Charge them that are rich in this world, that . . . . they do good, that they may be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Timothy vi. 17–19). "I say unto you, make unto yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations" (Luke xvi. 9). It is not without a deep meaning that the Lord adds, "He that is faithful in that which is least is faithful in that which is much," and "he that is unjust in the least is unjust also in much." "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" It seems strange to some that so much stress should be laid on these points, and therefore, in their zeal for orthodoxy, they pass by them, or explain them away. But is this wise, considering *who* says them? What if God makes them a test of sincerity: is it safe to overlook that test? If He says that He will righteously reward acts of benevolence done by believers, ought we to try to do without such considerations? It was a small thing which was made a test in Paradise, but it was no light thing to set it at nought. "Them that honour me I will honour," is a text plainly written, and most true and important will it appear in the light of eternity. "Let us then wait on our ministry," and by works of benevolence and kindness, "provide a treasure in the heavens," in the sense which the Lord intends. A mighty and a lofty motive for thus acting is found in the words we have been dwelling upon: "It is your Father's good pleasure to give you the *kingdom.*" Give, then, liberally, considering *what* shall be given to you. You give to God's cause and poor a little money or time, some feeble sympathy and prayers; and all were first given to you: but He engages to give you a rich, glorious, everlasting kingdom. Fear not then to give, for you must be a great gainer. Fear not that you will even be a loser in time, for it is "more blessed to give than to receive." Unless Christians do good, they do not act in character. Salt is good —light is beautiful—sheep are useful creatures; and "ye are the salt of the earth"—"the light of the world"—"the *little flock*;" or, to speak without a figure, the church should be God's almoner and instrument, the mirror of his character, the channel of his bounty. Lastly, the Saviour intended also to produce *watchfulness.* Look out for the kingdom which God has promised; expect the arrival of the glorious King who is coming to establish it. The coming *One* thus speaks to his little flock, and blessed are they who hear and heed his voice: "Let your loins be girded about, and your lights burning, and ye yourselves like men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open to him immediately."

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John II.

THE TURNING OF THE WATER INTO WINE.

There are two of the miracles of our Lord, which, till we entered upon the study of prophecy, used to appear irreconcilable with the good-will which pervades the other acts of Divine power with which the Gospel makes us acquainted, and the suitableness of those acts to our notions of their worthiness of the Deity. We scarcely need say that we allude to the miracles of the cursed fig-tree, and the water turned into wine.

In the present day, when an assault is being made against all miracles, and hypercriticism boasts her victory over those of the Gospels of Matthew and Luke, it may be of some service to shew that even the two lying apparently most open to assault are proof against attack, and contain in them truths of most vital importance.

That prophecy was at times given forth in the acts of the prophet, as well as at other times by the more usual method of his voice, is a fact which none may dispute when they call to mind the prophecies of this nature to be found in the Book of Isaiah.

It is not our intention to here enlarge upon the prophecy contained in the cursing by Christ of the barren fig-tree, or to prove that it does indeed set forth the rejection of Israel till the fulness of the Gentiles be come in, when the age of her unfruitfulness being passed, the Jewish nation shall again bring forth fruit unto her Lord; but this shall not be until she shall *look upon* Him whom she pierced—which word implies the personal presence of the thing looked upon.*

We turn then to the second miracle to which we have alluded—the water turned into wine. There are certain discrepancies in John's narrative of this miracle which, upon the ordinary view, cannot be explained. Jesus first denies the request made by his mother, and afterwards acts as if he had at once complied. The act, too, of turning water into wine, considered in itself, appears scarcely worthy of an interposition of Divine power; for the pointing out that the spirit of the new religion bare no kindred with the mystical and flesh-mortifying religion of the Essenes seems scarcely to account for it, as that fact is far better evidenced by the preaching of Christ, and its bearing upon the charities of life.

To understand the miracle, it is necessary to bear in mind the idea of a Saviour, which was prevailing when this miracle took place. This idea, we know, passing by the suffering, only regarded the triumphant Saviour; and not only so, but this Deliverer was far more looked for as a temporal than a spiritual sovereign of his people. Thus we find Jesus withdrawing himself from the people lest they should come by force and make him a king; and even his death did not disabuse his

* The same view of this miracle has been taken by Mr Birks, in his *Mystery of Providence*. Our knowledge of its meaning was, however, arrived at before we read the work of Mr B.

disciples of the error, as we find them asking whether he will at this time—the time immediately succeeding his death—restore the kingdom to Israel?—(Acts i. 6.)

Imbued, then, with these feelings and ideas, the mother of Jesus, who, in the present narrative, appears to us typical of that Israel of which Christ, by his human nature, was a branch, came in the opening of his mission, saying, "They have no wine"—the spirit of the Jewish ceremonial is departed, and all are in expectation that the time of Christ is fully come (Luke iii. 15): that he will deliver his people from their oppressors. Such, we say, was the spirit in which this request was made; a spirit to which the answer of Christ is applied, and not to the mere request for a then supply of wine, in which latter case the reply, "My time is not yet come," seems, to say the least, most inappropriate, and to imply that a time should come when he would act in conformity to this request!

But free from all cavil is the answer, when addressed to the spirit in which Christ says the request was made—"Mine hour is not yet come."—The kingdom ye look for shall not be yet, for now mine is not of this world (John xxiii. 36), but a spiritual kingdom of light over darkness, "a kingdom of God within you."

And in some such light must the mother of Jesus have looked upon her son's answer, as, instead of regarding it as a denial, we find her directing the servants to do whatsoever he commanded them.

Then came Jesus to the waterpots which were set for purifying after the manner of the Jews (a fit emblem of the Jewish ceremonial law), and bade them fill them to the brim—he fulfilled the law, gave body to the Mosaic outline.

But not so only, for the water, when borne to the governor of the feast, was wine; the new wine mentioned by Jesus in one of his parables, the doctrine of the kingdom.

And this, the Evangelist tells us, was the first miracle that Jesus did. Thus, at the commencement of his ministry, would he have it known what was the character of that ministry, and how it differed from that kingdom for which the Jews then looked, and which shall be when (as he stated, at the end of that, his ministry) *he will drink of the fruit of the vine new*, with his disciples (Matt. xxxi. 29), even at that marriage supper of which we have the account in the nineteenth chapter of Revelation.

Rev. IV. 3.

"And he that sat was to look upon as a *Jasper* and a *Sardine* stone."

This description is the prophet's account of the *royal robes* of the King, not of his *person*. He is speaking of the Father, not of the Incarnate Son; and, therefore, no attempt is ever made to set forth the person. But the glory, as it shone forth, is described—this glory being his royal apparel, and intended to strike our eye.

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The canopy over the throne is "*a rainbow, in sight like unto an emerald;*" the green grassy earth, in which the King is so deeply interested, having suggested that hue, as appropriate to the symbol of wrath past, and the flood abated. In keeping with this reference to our earth, we find the King chooses to appear that day in robes that intimate,* in a double way, his interest in us. 1*st*, Had He shone forth in full unmitigated splendour, the blaze of "light inaccessible" would at once have overwhelmed us, and have, in effect, driven us from his presence. Hence He mitigates the effulgence. The glory is worthy of the King, for it has the rare glow of the ruby, or sardius; but then it is tempered by the mixture of the dimmer *jasper*. And thus the robe of light (Psalm civ. 2) appears glorious as the *sardius*, but yet as undazzling to the eye as the *jasper*. But, 2*d*, Some other stones than "jasper and sardius" might have been fixed on to effect this end; but these two are chosen in preference to all others, because these are the two which might at once remind us that He who sits there as *King* is the same who gave us a *Priest*, that we might approach Him. It was He who directed that the typical priest of Israel should wear on his breastplate the precious stones; and of these (Exod. xxviii. 17, 20), we find the *first* was a *sardius*, and the *last* was a *jasper*. This order was by Divine appointment. Here, then, by this kind device, our King reminds us that He has, through the appointed Priest, prepared our access to Himself, and that He will meet us, clothed (so to speak) in priestly array.

The robe, then, is purple-like, and so royal;—but it is bright purple—it is sardius-coloured, mellowed in its radiance by the more opaque jasper. The robe, moreover, is one that at once recalls old associations. Like the *rainbow*, which speaks of Noah's days and the covenant with earth, this robe speaks of the priest going in for us to the Holiest with the breastplate, whose *first* row of stones began with the *sardius*, and whose last row ended with the *jasper*—thus presenting an alpha and omega summary of what that breastplate symbolised.

We may add, that in chap. xxi. 18, 19, we find the "jasper" colour chosen as the prevailing hue in New Jerusalem. This may be for two reasons similar to those given above. 1*st*, Because it was needful to temper and mellow the otherwise excessive brightness of so many sparkling stones. 2*d*, Because the previous use of this colour, in the way noticed above, conveyed pleasant assurance that it was done from interest in us. We can never see "the *jasper*" without remembering how very graciously the Lord tempered his glory in its display, to meet our eyes; and how the *breastplate's* row of precious stones ended with this one, so that it seems to usher us into, or prepare us for, New Jerusalem scenes.

As somewhat of an illustration, we may quote Ovid's words as to Phæton's approaching *the sun* (Met. B. ii. 22–24). The *untempered* light was too bright, he had to keep at some distance:

> "Consistitque procul, neque enim propiora ferebat
> Lumina."

* Hengstenberg, on the Apocalypse, assigns a meaning very far wide of the truth.

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Even the created sun must have his beams somewhat dimmed, if men are to gaze on him. He has not a canopy, but a throne of emerald-lustre; and his *beams* are his *robe*—

> "*Purpurea* velatus *veste* sedebat
> In solio Phœbus, claris lucente *smaragdis*."

Did the idea of the *emeralds* arise from the poet thinking on our "*green* earth," lighted up by the beams of that sun, and, therefore, appropriately represented as adding to his palace-glory?

Reviews.

Genesis Illustrated; a new Translation from the Hebrew, compared with the Samaritan Text, and the Septugint and Syriac Versions. With Notes, by JOHN J. W. JERVIS. London: Bagster and Sons. 1852.

THOUGH this is a learned and valuable work, yet it is not without its faults. It has gone too far in attempting to give an exact orthography in the Hebrew names, so much so that it is often almost impossible to recognise them in their new form.* Some of its translations are objectionable, as, for instance, chap. i. 3, and "the breath of God," instead of the Spirit of God; i. 5, "there were evenings, and there were mornings," the plural instead of the singular; iii. 24, "with gleaming, brandishing swords," which may be a paraphrase, but is certainly not a translation of the Hebrew. There are many other liberties taken with the original which shake our faith in the author as a translator, and make us feel that he is paraphrasing and expounding, while professing to be merely translating.

Yet, the volume is an able one, and the notes are full of information.

Heads of Hebrew Grammar, containing all the principles needed by a learner. By J. P. TREGELLES, LL.D. London: Bagster and Sons.

A MOST admirable Grammar. It is brief and simple, yet very complete and full. The name of Dr Tregelles will be a sufficient guarantee for learned accuracy, and high Christian principle; so that, while a learner can thoroughly trust him as a teacher of the language he professes, he cannot but feel, in reading such a paragraph as that in the sixth page of the preface, that he is in the hands of one whose reverence for the Word of God, and love to Him who is its alpha and omega, makes his book all that either a Christian or a scholar could desire.

We would here express our most earnest hope that Dr Tregelles is proceeding with his promised edition of the New Testament. We

* Who would recognise Adam under the form of Audhaum, or Eve under that of Hawwauh, or Abel under that of Hebhel?

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trust that he is meeting with ample encouragement in this noble undertaking—an undertaking which should be especially dear to Christians, as it will furnish us with an edition of the Greek text, the most perpect that has yet been given forth, and which carries with it this security—a security which no Christian will undervalue, however the mere scholar may smile—that it has been begun and carried on in the fear of God, and with the desire that He may be glorified; by a man of faith and prayer, who counts every word of God pure and precious.

Twelve Lectures on the History of Joseph. By the Rev. J. MONTAGU RANDALL, Vicar of Langham. London: J. Nisbet and Co., 1852.

TWELVE useful Lectures, embodying much Scriptural truth.

Noah and his Days; or the Times of the Millennium. A Posthumous Poem. By the Rev. S. PIGGOTT. London: Wertheim and Macintosh.

THOUGH the sentiments are good and Scriptural, there is not much poetry in this volume. We may, however, extract one of the concluding notes, which contains a list of extracts relating to the Jews:—

"I. The Jews shall be gathered from all parts of the earth, and brought home to their own land. Isai. xi. 11; xxvii. 12, 13; xliii. 5, 6; xlix. 11, 12.

"II. They shall be carried by the Gentiles into their place, who shall join themselves with the Jews, and become the Lord's people. Isai. xlix. 22; lx. 9; lxvi. 19, 20.

"III. Great miracles shall be wrought when Israel is restored; as formerly, when they were brought out of Egypt; viz.:

"1. Drying up of the river Euphrates. Isai. xi. 15, 16; Zech. x. 11; Rev. xvi. 12; Hos. ii. 15; Mic. vii. 15.

"2. Causing rivers to flow in desert places. Isai. xli. 17-19; xlviii. 20, 21; xliii. 19, 20.

"3. Giving them prophets. Isai. lxvi. 18-21; Hos. xii. 9, 10.

"4. The Lord Christ shall appear at the head of them. Isai. xxxv. 8; lii. 12; lviii. 8; Hos. i. 10, 11; Mic. ii. 13.

"IV. The Jews being restored, and converted to the faith of Christ, shall be formed into a State, the Lord Christ himself being their King, who shall then be acknowledged king over all the earth. Isai. i. 26; lx. 17.

"V. They shall have the victory over all their enemies, and all kings of the earth shall submit unto them. Isai. xi. 13, 14; xli. 14-16; xlix. 23; lx. 12; xxv. 10-12; Joel iii. 7, 8, 19, 20; Obad. 17, 18; Mic. iv. 5-8, 11-13; v. 5-7; vii. 16, 17; Zech. ii. 13; ix. 13-15; x. 5, 6; xii. 6; Numb. xxiv. 17; Isai. xlix. 23; lx. 10-16; lxvi. 19, 20.

"VI. The Jews, restored, shall live peaceably, without being divided into two nations, or contending any more with each other. Isai. xi. 13, 14; xiv. 1, 2; Jer. iii. 18; l. 4; xxxvii. 21, 22; Hos. i. 11.

"1. They shall be very numerous, and multiply greatly. Isai. xxvii. 6; xliv. 3, 4; xlix. 18-21; liv. 1-3; lxi. 9; Jer. xxiii. 3; xxx. 18-20; xxxi. 27; Ezek. xxxiv. 11; xxxvi. 38.

"2. They shall have great peace, safety, and outward prosperity. Isai. xxxii. 16-18; liv. 13-17; lx. 18-21; Jer. xxiii. 3-6; xxx. 10; xxxii. 34-41; xxxiii. 6—9; l. 19, 20, &c.

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"3. They shall be very glorious, and a blessing to the whole earth. Isai. xix, 24, 25; lxi. 9; Jer. xxxiii. 9; Zech. viii. 13.

"VII. The land of Judea shall be made eminently fruitful. Isai. xxix. 17; xxxv. 1, 2, 7, 9; li. 3, 16; liv. 11-13; lv. 12, 13; lx. 17; lxv. 17-25; Ezek. xxxiv. 26, 27; xxxvi. 37; Joel iii. 18; Amos ix. 13, 14.

"VIII. Jerusalem shall be rebuilt, and after the full restoration of the Jews, shall never be destroyed, nor infested with enemies any more. Isai. lii. 1; lx. 18; xxxiii. 6; Joel iii. 17; Obad. 17; Zech. xiv. 10, 11; Jer. xxxi. 38—40; Ezek. xxxviii. 11.

"IX. A little before the time of the Jews' call and conversion, there shall be wars, confusion, and desolation in the earth. Isai. xxxiv. throughout; Joel iii. 1, 10; Zeph. iii. 8, 9; Ezek. xxviii. 25, 26; Hag. ii. 21—23; Jer. xxx. 7—10.

The Death of Wellington, and the Resurrection of Napoleon. A Lecture, critical, historical, and prophetical. By A. A. Rees. 1852.

Though we do not think that Mr Rees has proved his point, he argues ingeniously; and his Lecture is interesting. We give its closing sentences:—

"It is the universal testimony of the Prophets, that the Antichrist is to appear in the last days, and that he is to be destroyed by the glorious manifestation of Christ, just previous to the millennial reign (2 Thess. ii. 8). Now, that the present days are, in some sense, the last, is admitted by nearly all Christians, however various their views of the succeeding state of things. All are looking for a crisis—which even the world expects to be immediately followed by a lengthened era of bliss. The last seven years have been unparalleled for a quick succession of stirring events; whilst the general spirit of the age is in striking accordance with the predicted character of men at the close of the dispensation. (See 2 Tim. iii. 1-5).

"The ecclesiastical and civil convulsions of this period, answering to the foretold 'shaking of heaven and the earth,' prior to the appearance of the 'desire of all nations' (Hag. ii. 6, 7); the Disruption of the Church of Scotland, and of the vast community of Methodists—the incurable schism of the Church of England—the deep discontent and disorder of the minor sects—the sudden and wide-spread revolutions of the Continent—the violent commotion of the masses, corresponding exactly to the troubled sea, out of which, in its last stage, the wild beast emerges (Rev. xiii. 1)—though, in another sense, he rises from the bottomless pit—the destructive famines and pestilences—the earthquakes, fires, floods, and storms—the commercial panics—the wars and rumours of wars, analogous to the signs preceding the old dispensation (Luke xxi. 11); the very cry itself, 'There's a good time coming,' which is the unconscious yearning of wretched human nature for deliverance—the gathering of the nations to the Crystal Palace, in the vain hope of cementing concord, followed immediately by the bloody massacre and revolution of Paris—the dread of invasion in England, and the enrolling of the Militia, as if in mockery of the shout of "Peace"—the universal spirit of insubordination and disrespect, reaching even to little children—the sudden removal of the two greatest men in the world; Peel, the greatest statesman—Wellington, the greatest warrior, whose combined efforts, by Catholic Emancipation, took away the only obstacle to the present and last rise of Popery—the appalling lukewarmness of the great bulk of professing Christians—the fresh yearning of the Jews for their father-land—the waning of the Turkish Crescent—the waxing of Egyptian and Russian power (see Daniel xi. 40)—the thirty-seven years' peace, during which, the Gospel has been diffused at home and abroad, to an unexampled extent, as if to gather

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out a remnant before the closing scene—the increasing light on prophecy—the near approach of the seventh millennium of the world, commencing, according to the learned Mr Clinton, in 1862—the equal duration of the times of the Gentiles and of the Jews (Luke xxi. 25)—and last, though not least, the uplifted cry, ever widening and deepening as it goes, 'Behold the Bridegroom cometh; go ye out to meet him,'—all conspire to warn us that we are in the last days; and as a cluster of bright stars, forming one brilliant constellation, point, like the star of Bethlehem, though with intenser light, to the advent of the Son of Man.

"But if we are in the last days, then, of course, we are to expect the Antichrist; and whether this star has yet risen from the horizon, I leave you to judge from the evidence I have adduced. And here I would notice, that the signs of the last days are not like one protracted and tremendous tempest—destroying all in its fell sweep, and leaving no time either to take breath or to reflect; but rather like a succession of separate storms with intervals of calm and sunshine between. Now, it is in these intervals that men forget the past, think not on the future, and are wholly absorbed in the present. Like Pharaoh, when the rod is lifted up, they are at their old work again, 'planting and building, eating and drinking,' and living for this world alone. Each stunning event, as it comes, drives its predecessor from the memory. The pestilence obliterates the famine—the commercial panic, the pestilence; the Crystal Palace, the commercial panic—the French Revolution the Crystal Palace—and the Duke's death, the French Revolution; and so on.

"But when a man, enlightened by God, takes a large and comprehensive view of the past, the present, and the future, he beholds a long series of events—though separated by intervals of various width—and sees in them the predicted tokens of the great crisis at hand. Others have fallen to sleep in the transient sunshine; but he has kept awake in calm and storm alike, and is prepared for the final issue."

The Times of the Gentiles, as Revealed in the Apocalypse. By DOMINIC M'CAUSLAND, Esq. Dublin: James M'Glashan. 1852.

MR M'CAUSLAND tries to steer somewhat midway between Pretorism and Futurism. His work contains many ingenious suggestions, well worthy of being weighed by all students of the prophetic Word. There is much common sense in his volume, and a spirit of calmness, which will greatly recommend it. From not a few of his interpretations, however, we dissent. Let us select one or two useful paragraphs. In expounding the 20th chapter, he thus writes:—

"A reference to the historical and prophetical records of the Old Testament dispensation will furnish us with much useful information on this subject. We are there told, that the glory of God dwelt, in the visible form of a cloud, in the tabernacle in the wilderness, and in the temple at Jerusalem. We there also find (in the Prophecies of Ezekiel, c. x. and xi.) an affecting description of the departure of the visible glory of the Lord from the temple, when the sin of Israel had reached its summit—descending to the threshold of the temple, going up from the midst of the city, and lingering on the Mount of Olives; and then, in the forty-third chapter of the same prophecies, after the accurate delineation, in the three preceding chapters, of the temple that is to be rebuilt in the days of the restoration, we are presented with a prophetic picture of the return of the same glory of the Lord to Israel, and to their restored temple. 'And, behold, the glory of the God of Israel came from the way of the east; and his voice was like the noise of many waters; and the earth shined with his glory. . . And the glory of the Lord came

into the house by the way of the gate whose prospect is towards the east.' Ezek. xliii. 2–4. And in the succeeding verses, the Prophet describes this glory as the actual and personal advent of the Lord. 'So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, *the place of my throne, and the place of the soles of my feet,* where I will dwell in the midst of the children of Israel for ever' (ver. 5-7). Compare this with the description of the same event in the Prophecies of Zechariah—'*And his feet shall stand on that day upon the Mount of Olives,* which is before Jerusalem on the east;' and also with the testimony of the angels at the ascension—'This same Jesus which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven'—and we shall have little difficulty in arriving at the conclusion, that as sure as the glory of the Lord dwelt visibly with, and departed and continues absent from, Israel—and as surely as the Saviour pressed with his feet the Mount of Olives, and rose in human form to heaven, so surely shall the glory return in the bodily form of the glorified Saviour, to reign over the kingdom of Israel, and to subdue all nations, and bring them under his dominion. Of the manner in which the Lord shall communicate with, and exhibit himself to, the inhabitants of the world, we are not told, and, therefore, it is not for us to speculate on the subject. It is sufficient to know, that Christ shall reign at Jerusalem with his saints, gloriously; and that then shall be fulfilled to the letter the promises to the patriarchs and their seed."

"Those who fill the thrones which appear to the Evangelist, are the saints who are introduced to our notice in the preceding chapter, as accompanying Christ 'upon white horses, clothed in fine linen, white and clean,' which is explained in a preceding verse (v. 8) as denoting the righteousness of saints. These are they who, in the regeneration, are to sit on thrones, judging the twelve tribes of Israel (Matt. xix. 28)—those who, having suffered with Christ, shall be privileged to reign with him (2 Tim. ii. 12)—to whom the Lord has appointed a kingdom, as his Father hath appointed to himself (St Luke, xxii. 29)—those to whom, having overcome the enemy, it is granted by the Saviour to sit with him on his throne, even as he himself overcame, and is set down with his father on his throne (Rev. iii. 21)—and to whom, moreover, it is granted, that they shall judge the world (1 Cor. vi. 2; Obad. 21). From these references it is obvious, that this revelation of the saints sitting on thrones to judge the world in the regeneration or millennial dispensation, is not for the first and only time introduced to our notice in the passage of Holy Writ before us. It is a simple, and ought to be a familiar, doctrine of Scripture."

"These saints, we are told, 'lived and reigned with Christ a thousand years.' This expression we take in its literal sense, and conclude, that the millennial dispensation, the period of the personal reign of Christ on earth, will be one thousand years. The phrase is repeated four times in this and the three following verses; and, as there is nothing figurative or symbolical in the language of the passages in which it occurs, we are warranted in taking the words in their literal sense.

"As to the nature of this millennial reign of Christ and his saints, we conceive that Jerusalem will, in fulfilment of the prophecies, become the metropolis of the world; and that all the other nations of the earth shall have been subdued and become subordinate to the kingdom of Israel, restored to God's favour, and in possession of the blessings promised and secured by covenant to the fathers, with Christ their acknowledged King, sitting on the throne of David, and ruling gloriously with his saints on Mount Sion. 'The nations shall see and be confounded at all their might. . . . . They shall lick the dust like a serpent, they shall move out of their holes like worms of

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the earth: they shall be afraid of the Lord their God, and shall fear because of thee.'—Mic. vii. 16, 17. '*For the nation and kingdom that will not serve thee* (*Israel*) *shall perish;* yea, those nations shall be utterly wasted.'—Is. lx. 12. And that all these nations shall be required to do homage periodically to the ruling powers at Jerusalem, is plainly predicted in the prophecy of Zechariah—'And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles.'—Zech. xiv. 16. They shall be witnesses of, but not communicants in, the glory of Christ and his saints, as the Israelites were witnesses of God's presence with Moses on Mount Sinai; and as Peter, James, and John beheld the glorified Saviour in company with Moses and Elias, on the mount of transfiguration."

We add the closing statements, which all ought to ponder, whether they may actually agree with them or not:—

"Thus it is manifest from these prophecies, that, whatever may be the form in which the consummation of evil shall appear, and whatever may be the time of its appearance, it will be a development of 'the mystery of iniquity' that is connected with Rome, 'the fourth kingdom upon earth, which is to be struck and exterminated by the Stone of Israel at the close of this dispensation. It is, therefore, the duty as well as the interest of the Christian, whether in his individual capacity or as a member of a Protestant community, to watch with jealous vigilance, and meet with uncompromising hostility, the untiring encroachments of Rome, and the no less fatal insinuations of Romish principles. The ultimate triumph of Romanism and apostasy is inevitable; for the pages of prophecy reveal, what daily experience and observation is confirming to the inquiring mind, that this unchanging system shall spread like a cloud over the face of the earth, and extinguish Gospel truth, before that it shall be itself extinguished. And when once the final triumph shall have commenced, the progress will be sure and rapid. As a system, it has, as we have seen, much to recommend it to unregenerate minds, which are influenced by events, and estimate the propriety of principles by results to the eye of sight, being wholly blind to that which is only discernible to the eye of faith. England has hitherto been hostile to Rome, and opposed a stubborn front to her aggressions even in the dark ages; and England may yet be permitted to continue to be a witness, defying her open hostility, and withstanding her covert machinations. But, if we have rightly interpreted these prophecies, the time will come when she, too, will be drawn into the vortex of apostasy and infidelity—when the people of God must enter into their secret chambers, and shut their doors about them for a little moment, until the indignation be past.

"Nor is it difficult for the reflecting mind to conjecture the progress of events that may lead to such a consummation. The spirit of liberty that stirs within the breasts of the great body of mankind, but more especially of those of the Saxon race, has been the barrier, under God, that has long kept out the flood of Popery from this nation. That very spirit is, in its expansion, engendering principles of action which are obviously leading to democracy and licentiousness, and which must eventually, in their progress, rouse, in self-defence, the spirit of despotism, as we have lately seen exemplified in France. The aid of the Papacy, the right arm of despotic power, will be evoked, thus rendering it triumphant here as elsewhere, and opening the way for the development of the Antichrist, who shall reign over all the earth through his subordinate kings. Such will be the probable course of events. Let the Christian put on the whole armour of God, and be prepared, under all circumstances, to uphold His principles and His precepts. It is in our times, as it was in those of Eli, 'the Word of the Lord was precious in those

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days—*there was no open vision.*'—Sam. iii. 1. May God enable each of us thus to hold fast the faith, and to vindicate and maintain in their integrity and sufficiency the Scripture evidences of it which have been committed to us, that we may 'be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.'—Luke xxi. 36."

An Abstract of the New Testament. By the Rev. CH. BROWN, 1753.

OUR readers may judge of the nature and merits of this work by the following extracts. After quoting statements to the effect, that saints of all ages have not yet received their reward, but shall receive it at Christ's second coming, "which will be the millennium, the jubilee, or seventh thousand year, when Christ will reign with his saints upon earth," he proceeds,—

"The present Lord Bishop of Cloghar, in a letter to an eminent Jew of the City of London, concerning the restoration of the Jews, says,—There was an ancient tradition that prevailed among the Jews above 1700 years ago; which tradition is to be found in the Talmud, under the head *Rosch Aasch-ana,* and in the section that begins, *Yom Tob,* and is to this purpose: That this world is to last 6000 years, 2000 of which may be reckoned as the Age of *Vanity,* or rather of *Inanity;* 2000 the Age of the *Law,* and 2000 the Age of the *Messiah,* and will continue in the present state till the expiration of that term, and after one millenary more, it shall be destroyed as it is said, and the Lord alone shall be exalted in that day, *i.e.,* in the seventh millenary, when the Jews shall see him whom they pierced, riding on the clouds. And this learned Bishop further says, correspondent hereto is the tradition of Rabbi Abijah, in that part of the Talmud before quoted. Wherein he asserts, that after two millenaries shall come one of refreshing, in proof of which he quotes the prophet *Hosea,* where he says, (vi. 2), 'After two days he will revive us; in the third day he will raise us up, and we shall live in his sight.' Which undoubtedly alludes to the two millenaries of years during which time the kingdom of the Messiah is to be in its distressed state; whereas in the third, it shall be raised into a state of glory. And therefore, the probability is, that the grand jubilee of the seventh millenary will be honoured by the appearance of the Messiah, in a state of triumph and glory; when the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Which, says the prophet *Daniel,* is the end of the matter. Thus, we may see by their own tradition, that the Messiah did come many ages ago, and that at the beginning of the millennium, or his second coming, they will be restored to the former favour and love of God, by being converted and united to the Christian Catholic Church; which will be a glorious addition to the Church of Christ." (Note, p. 136.)

Then again,—

"The glorious state of the Church in the millennium, comprehends these particulars,—1st, The devil is committed to a prison, (the place of the wicked), that the Christian Church may have no tares sowed to make divisions, or be deceived to practise Idolatry, nor be persecuted by wars, or oppressed by the Whore and Antichrist; for these things the devil is author of, and for these will be condemned to a lake of fire, after the millennium.

"2dly, The just men shall be raised to reign with Christ 1000 years. This will be the first resurrection, and first judgment by Christ. 3dly, At the end of the millennium, the wicked will rise and be judged; this is the second resurrection and last judgment; and their being thrown into a lake

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of fire, when this world will be burnt, is called their second death. Lastly, the new heaven and new earth are the last and happiest state of mankind; their bodies will then be changed like Christ's; their new Earth, very glorious, a most shining City, will be enlightened by the glory of God and Christ on their thrones. This happy state will be eternal, without pain, or sorrow, or curse." (P. 163.)

The Negative on that Question: Whether is the Archangel Michael our Saviour? examined and defended. By Sayer Rudd, Minister of Walmer, in Kent. London: 1753.

This is an octavo of five hundred pages, containing some valuable matter. It is the work of a millennarian writer, of whom there appears to have been a good many in England towards the middle of the last century. As some, in our day, have maintained the untenable and unscriptural idea, that Michael the archangel is Christ himself, it may be of some use to extract some of this author's arguments to prove the negative of this. He is first speaking of what he calls "Christ's personal reign," and then he takes up the subject of the archangel.

"As to the seat of this kingdom, it is to be the future *new heavens* and *new earth*, in the literal sense of those words (Rev. xxi. 1;) which are to arise from those now about us, after their being purged by the general conflagration. The duration assigned to this happy period, is that of *a thousand years* (Rev. xx. 4.) The grand event, on which it is to take place, is, the revelation of Christ, the second time, from heaven; attended with the resurrection of *the righteous only* (1 Cor. xv. 23), and the close confinement of Satan and his angels in the abyss, or *bottomless pit* (Rev. xx. 1). The general business of this state is, on the part of Christ, that he may be "glorified in his saints," and "be admired in all them that believe" (1 Thess. i. 10;) and, on the part of his followers, that they may *enter* fully *into the joy of their* Lord: and that as Christ has now received his kingdom, his eminently, from the hands of the Father, as the reward of his obedience and passion; so that now, his followers may likewise receive, at the hands of their Lord, such different rewards as are proportionate to the various graces they possessed, the pious services they performed, and the respective sufferings they underwent, while confined to a state of mortality. Here then Christ is *all in all* (Col. iii. 11), more strictly or literally [as it shall be said of the Father on the conclusion of this period] (1 Cor. xv. 28); and therefore everything, even *death* and *hell*, is now made visibly subject to him. This then being the completion of the whole (including our Lord's judgment of the wicked, on the close of the thousand years): we see the present accounts carried to their height; and therefore from hence draw a conclusive proof, that as *this universal dominion* was originally promised to, and settled upon the human nature, and has been all along, through the several periods of time, more or less fulfilled in Christ, it shall now, at last, receive its consummation in *the personal part* of his reign."

"This, therefore, abundantly proves not only that the Archangel is *personally distinct* from Christ, but *positively inferior* to him. Because, though it be in itself irrational to conceive, as was said above, that Christ would descend himself on this work; yet, supposing him actually to have come down, it is not only very improbable, on the one hand, that he would have entered into a verbal contest with the devil on this occasion; but, on the other, absolutely contrary to the nature of things, to imagine that he should be in want of the necessary power to vanquish his adversary; were we only to consider him in his *mediatorial* capacity [for *that* he stood vested with *from everlast-*

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ing]; especially when we recollect that our Saviour could speak *authoritatively* to the devil and command his absence, even in his state of humiliation, when he was properly acting the part of *a servant*, saying: '*Get thee hence*, Satan' (Matth. iv. 10).

"Nor is this the only place which appears to speak of the Archangel Michael, as a spirit *personally distinct* from Christ. For this seems to me apparently the case in that of Daniel, chap. x. 13: *But the prince of the kingdom of* Persia *withstood me one and twenty days: but lo,* Michael *the first of the chief princes came to help me.* And again, at verse 21: There is *none that holdeth* [or strengtheneth himself] *with me in these things, but* Michael, *your prince.*

"Now, that *the same Archangel* is intended here, as in that passage of St Jude, is evident to me from the following method of reasoning. The angel, who is here discoursing with Daniel, is Gabriel, as appears from accounts in the preceding chapter; commissioned from above to give him a particular view of some remarkable occurrences relative to the Jewish nation, now captive at Babylon. Here then he speaks of *chief princes* [as tutelar angels] in general; and, as instances of this kind, makes mention of no less than *three* in this chapter; saying, at the 20th verse: *And when I am gone forth, lo, the prince of* Grecia *shall come.* The *three,* then, are evidently these,—namely, Michael, the first *of these chief princes,* for Israel; then the guardian angel of Persia; and, lastly, that for the monarchy of Greece. For, if *chief princes* in one part of the verse signify *tutelar angels,* as appears clearly to me, from Michael's being called *the chief of them,* and, in particular, *the prince of* Daniel's *people;* what room can there be to doubt, but that the word has the same signification in the other part of the verse; I mean, where we read of *the prince* of the kingdom of Persia? And thus again afterwards, where we hear of *the prince* of the kingdom of Greece? But farther, to invert the argument:—

"That the princes of Persia and Greece absolutely sustain this character of *guardian angels,* is abundantly clear from *the offices* they are allowed, by expositors, to perform in favour of their respective nations; the former attempting to keep *the* Jews still in Persia, for the advantage of that kingdom; and therefore using all his efforts in the council of Cyrus to dissuade him from giving them permission to return to Palestine: the latter, on the contrary, attempting to bring about *this return* [which seems also to be the first and immediate object of Gabriel's care, in his attending the court of Cyrus at this time]; and, in consequence of it, *to transfer* the kingdom of Persia to *the* Greeks; thereby to bring on *the third universal monarchy.* This then proves, that as they are here eminently concerned for the interest of these particular kingdoms; so, that they have right to be considered as their *protectors,* or *guardian angels,* under the Messiah. But, if this be true of *the princes* of Persia and Greece, why not also of Michael, the archangel? Does he not appear on the same list with them? Are not the same things said of Michael in reference to the kingdom of Israel, that are here said of the other *guardian* angels for Persia and Greece? And, if he discharge *the same offices,* does he not justly stand entitled to *the same character?* Is it not in this express light, that Gabriel here speaks of him to Daniel, when he says, that Michael, one [or the first] of these chief princes, *came to help him?* meaning, in his contest with the *tutelar* angel of Persia; as being sent to second Gabriel's attempts, at that court, in favour of *the* Jews. Nay, (if the repetition may be excused), does he not expressly call him, "your prince?" (ch. x. 21). By which, in a consistency with the same character, in other parts of this discourse, he can only mean *that angel* who had been peculiarly charged with the affairs of Israel: and after this again, in the 12th chap. ver. 1: 'That great prince, which standeth for the children of thy people.' What clearer proof then can we want, that Michael is actually *a guardian*

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angel, [here to be considered as such] in common with those who did at that time preside over the nations of the earth; only, with this mark of distinction, that he was *the first,* or *chief* of such created spirits: and, that *the very same created spirit* is here intended by this name, as in the epistle by St Jude? Because we have not the leastcolour of reason to suppose that there are *two* Michaels of this exalted character. But, if this appears to have been his direct province, and the archangel, in both places, be one and the same; it then follows, of course, that he must be *personally distinct* from Christ; the whole argument witnesseth to this truth."

Seven Lectures on the Prophetical Addresses to the Seven Churches. By J. N. Darby. London. 1852.

When a person undertakes to expound Scripture, it is supposed that he understands what he writes, and that he can make himself understood by others. If not, he is laying profane hands on a book which ought to have been too sacred in his eyes to be trifled with or handled deceitfully. These "Seven Lectures" are amongst the very worst specimens of theological mysticism that we ever read. The darkest passages o. Edward Irving's lurid metaphysics are lucidity itself when compared with the "palpable obscure" of this lecturer. To utter one hundred and thirty-six pages of unintelligible "exposition," couched in broken English, and setting aside the rules of grammar, and then to call this "Lectures on Scripture," is such treatment of God and of his word as no true reverer of divine things would venture on. We do not know the author; we never saw his face nor heard his voice; we do not judge him—to his own Master let him stand or fall—but we cannot read such a book as this without most solemnly protesting against it as a piece of reckless and irreverent dealing with the word of God, fitted to cast discredit on prophetic truth, and to deter Christians from entering on its study. The language of high spirituality which is sprinkled over the work, and the tone of confidence with which all is given forth, will not be sufficient to frighten any true lover of his Bible from casting aside such lectures as thoroughly unprofitable, and only not dangerous because hopelessly obscure. Unintelligible writing, when given forth with apparent spirituality, is no doubt the great secret of attaching followers to the *person* of him who aspires to have dominion over their faith; but for anything beyond this it is totally useless. The power of speaking or writing obscurely is, no doubt, a mighty instrument in the hand of a Diotrephes; but what would it be reckoned by him who said, "I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue"?

The Life and Times of John Calvin, the great Reformer. Translated from the German of Paul Henry, D.D., by Henry Stebbing, D.D. In two vols. London: Whittaker and Co.

Beyond question, this is the best Life of Calvin as yet given to the Church; and no one can read it without being made to reverence the

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memory of this mighty man of God; a man for sanctified intellect, power, acuteness, zeal, industry, and nobleness of nature, without a superior, and with few equals among the many great and holy men that God has raised up in ages past.

His *fairness* as an expositor is as remarkable as his keen insight into the meaning of the word. And though, in his exposition of many of those passages which bear upon the coming kingdom of the Lord, we differ from him, yet we always gather something from his comment. Scaliger, in somewhat of a scoffing tone, remarked that Calvin shewed his wisdom in not writing on the Apocalypse. To us it is evident that this arose from that very mental and spiritual constitution which fitted him for expounding the other Scriptures. He would not attempt to write upon that which he did not fully and clearly understand; and as *he saw farther into the Apocalypse* than many others, and had taken the measurements of its difficulties, he abstained from touching it.

The passages of Scripture relating to the Lord's coming he always takes literally, and very frequently does he refer to that great day, as if it had been constantly before his eye.

Towards the commencement of his career, he had a controversy with those who maintained that at death the soul passes into unconsciousness. Some of those who are carried about with every wind of doctrine, had even in these days been busy in promulgating this error. They who did so were an offshoot from the Anabaptists of Germany. Besides railing at all civil governments, &c., they were tainted with Arianism and Pelagianism, rejecting all the principles of the Reformers on the subjects of free grace and election. It was against these wretched blasphemers that Calvin directed his work, "Psychopannychia," or the "Sleep of the Soul." In his preface, he shews that the error was not a new one; that it had long before been propounded by certain Arabians, who maintained that the soul dies as well as the body, and that both will re-awake at the day of judgment. He shews that the soul lives, works, and developes itself after death, and appeals throughout to Scripture. After expounding the parable of the rich man and Lazarus, and shewing that such a parable has no meaning or force if the soul becomes unconscious after death, he meets the objection of those who say "it is but a parable." Even were it a parable, it is still, "a similitude in which truth is embodied; and if those great theologians know it not already, let them go and learn from their grammars that a parable signifies a similitude *borrowed from the real world.*" Yes; the parable is borrowed from the *real world*—the real world of *disembodied spirits.* Admit that much is figurative, yet it is plain that our Lord meant to teach that the soul *thinks, and feels, and acts* in its unbodied state. And as we know that such was the *universal teaching* of the Jewish Church in the days of our Lord, it is plain that he stamped that teaching in this respect as substantially true.

A *soul* sleep! A being in whom the Holy Spirit dwells, become unconscious! A saint cease to love God—cease to be holy—cease to long for the Lord's appearing! It is strange that this Arabian fable, this

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dream of Arian fanaticism, should have been revived in our day! In Richard Baxter's time, it was held by none but Socinians; Baxter frequently refers to it, giving in one place twenty successive reasons against this Socinian blasphemy. In our own day, this wretched fable has been revived and advocated in America, in a small periodical conducted by Socinians and Universalists. We might not have here noticed this, had it not been that some of its American revivers profess to be expectants of the kingdom; and we think it needful to enter our testimony against this figment of Arabian fancy, Socinian blasphemy, and Universalist profanity. Like Jesuits, its defenders are labouring hard to blind and mislead the students of the prophetic word, by telling them, that, in admitting the blessedness of the intermediate state, they obscure the "blessed hope." Let no millennarian be deceived by such sophistry, or led to suppose that, in order to believe aright the glory of the resurrection, we are to hold that the dead are *not* blessed who "die in the Lord!"

Tales and Sketches of Christian Life in different Lands and Ages. Second edition. London: J. Nisbet and Co. 1852.

We are glad to see that the public have agreed with us in our appreciation of this admirable volume, and brought it to a second edition.

The New Testament, &c. A literal translation from the Syriac Peshito version, by James Murdoch, D.D. New York. 1852.

We are glad to see this translation of the Syriac version of the New Testament. Scholars have long appreciated the Peshito as one of the most faithful of all the translations of the New Testament; and those who are not scholars will now have an opportunity of reading for themselves this venerable version, which often casts so much light upon the original.

The Commentary of Dr Zacharias Ursinus on the Heidelberg Catechism. Translated by the Rev. G. W. Williard. Second American edition. Columbus. 1852.

Those who do not know the Heidelberg Catechism are unacquainted with one of the most valuable compendiums of truth compiled by any Protestant Church. And this commentary of Ursinus on it is admirable, though by no means so well known as it ought to be. In speaking of the day of judgment, Ursinus thus writes:—"The duration of the world consists of three periods, that before the law, that under the law, and that under Christ. The period which is under Christ is called the end of the world, the end of days, the last time, the last hour, and comprehends that portion of the world's history included between the first and second comings of Christ. This period will not be so long as that from the beginning of the world to the first coming of Christ; for we are in the last times, and clearly see the signs which were foretold in relation to the judgment." Ursinus takes Rev. xxii. 17, "the Spirit and the bride say, Come," as a prayer for the coming of the Lord.

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The Religious Condition of Christendom: Exhibited in a Series of Papers, prepared at the instance of the Evangelical Alliance, &c. Edited by the Rev. E. STEANE, D.D. London: J. Nisbet & Co. 1852.

A volume of singular value and interest to a Christian. Every one who wishes to know the real condition of the Churches throughout the world, will betake himself to its pages.

Parish Sermons: Preached for the most part at Trinity Church, Upper Dicker, by the BISHOP of SIERRA LEONE. London: James Darling. 1852.

EXCELLENT, and full of "the gospel of the grace of God," though not bearing upon prophetical points.

The Exiles of Lucerna; or the Sufferings of the Waldenses during the Persecution of 1686. Second Edition. London: J. Nisbet & Co. 1852.

WE read the first edition of this most interesting work a good many years ago, and we are glad that a second has been called for. It is a precious record of faith and suffering.

A Textual Commentary on the Book of Psalms. By H. N. CHAMPNEY. London: Bagster & Sons. 1852.

This little work forms a very useful Concordance to the Book of Psalms, in words at length. We say Concordance, for it is done in that style, and yet it is truly what it professes to be, a "Textual Commentary." The reader of the Psalms will find it very serviceable.

The Pentateuch, and its Assailants; a Refutation of the Objections of Modern Scepticism. By W. T. HAMILTON, D.D., Pastor of the Government Street Church, Mobile. Edinburgh: T. and T. Clark. 1852.

THE results of an extensive research are embodied in this volume, which is thus rendered very interesting, as well as, in many respects, satisfactory. But there is a good deal of it which we are far from relishing. The first lecture—"On the character of Moses as a scholar and a statesman"—might have been written by a German Neologist; and there are other things throughout some of the lectures in a similar strain. It is, however, an able defence of the Pentateuch, and a full, pains-taking, refutation of the arguments of its assailants.

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Extracts.

Scripture Quotations.

" Some, however, understand such quotations as this, where the Apostle says, 'It is written,' as mere accommodation, not implying prediction of the thing to which they are applied. This is a most unwarranted and baneful method of handling the Word of God. It is in this light that both Professors Tholuck and Stuart, in their commentaries on this epistle, view this form of expression. But on the contrary, it is always used in introducing what is represented *as a fulfilment of prediction, or an interpretation of meaning.* If neologians are to be blamed for explaining the miracles of Christ on natural principles, are they less guilty who explain, *as mere accommodation of Scripture language, what is quoted by an Apostle as a fulfilment of prophecy?* . . . . . Nothing has been more mischievous, more audacious, and more dishonourable to the character of revelation, than the doctrine that represents the New Testament writers as *quoting the Old Testament prophecies by way of accommodation.* It is based on the *supposed difficulty or impossibility of explaining the agreement in the literal accomplishment.* To this it may be replied, that satisfactory solutions of the cases of difficulty have been given. But though no satisfactory solution were given, the supposition would be inadmissible. It contradicts most explicitly the Spirit of God, and must be rejected, let the solution be what it may. The New Testament writers, in quoting the Old Testament prophecies, *quote them as being fulfilled in the event which is related.* If it is not truly fulfilled, the assertion of fulfilment is false. The fulfilment by accommodation is no fulfilment, in any real sense of the word. This interpretation, then, cannot be admitted, as being palpably contradictory to the language of inspiration. To quote the Old Testament prophecies in this way could not, in any respect, serve the purpose of the writers of the New Testament. *What confirmation to their doctrine could they find from the language of prophecy, that did not really refer to the subject to which they applied it, but was merely capable of some fanciful accommodation?*"—*Robert Haldane on the Romans*, vol. i. pp. 97, 98, and 106, 107.

The Rainbow.

" The assurance of this great truth, even the continuance of the earth, and of the animal life thereon, was the grace given to Noah, whereof the rainbow is the appointed sign; and methinks, like all the signs and symbols of God, it hath a great appropriateness to the thing which it signifies. For upon the bosom of the dark cloud, its resplendent colours shew themselves, like the beauty of an eternal world arising out of the darkness of this world's present sinful state. It is produced from the light of the sun—yea, it is nothing different from the light of

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the sun, of whose pure whiteness it discovereth the hidden parts of beauty. It is light disclosed in its essential component parts, for beauty and for glory. But in order to this glorious manifestation of the mystery of light, it must first pass through the rain-drops of the falling shower, whose waters, as they fall, catch the beams of the glorious sun, and spread their parts of beauty upon the dark clouds of the sky. Now the falling showers, the rain, and the small rain, and the dew-drop, and water in all its forms, are symbols of the Holy Ghost; and the effluence proceeding from the matter of light, the very light of very light, the effulgence of the glory, are the continual symbols of the Son; and the rainbow, thus produced, becomes the proper symbol of the attributes of Godhead, manifested by the coming forth of the Son, and his dissemination through the Holy Ghost. And whereas the rainbow, light's revealed glory, displays itself upon the bosom of the wintry cloud which threatens to deluge, and once did destroy all life; even so, upon the bosom of the death-producing creation, upon the bosom of this world and its animated dust, now death-stricken, shall the varieties, and the beauties, and the glories of the Divine goodness, through redemption, be for ever and ever revealed. And oh! much further, if I were not speaking to a dull-eared generation, who scoff and sport themselves with their infidelity, could I say concerning this glorious symbol and assurance of a creation washed from sin, with the washing of regeneration and the purifying of the Holy Ghost."

The Duty and Advantage of Looking for Christ's Second Coming.

"As it was before the first coming, all their thoughts and searchings of heart were after the day, and time, and glory of it (1 Peter i. 10, 11). And the nearer his coming was, the more ardently was he expected. Hence, such flocking to John's ministry. Hence, Simeon waited long for the 'consolation of Israel.' So the espoused and beloved of the Lord, look out for his coming now. He has left them as orphans in this world. He has divers of his elect yet to bring home, and enemies to put under his feet, and then they know he will come; and this day they look for; as Christ expects it, (Heb. x. 13). By the same Spirit they look for it.

"This is that which Christ so oft presses on his disciples, foreseeing the slumbers of the world, to be ever watching for his second coming, and hence these alone are accounted blessed (Luke xii. 37, 38). That, let Christ come at any watch, oh blessed! The duration of the world, from the first to the second coming, is but, as it were, a night divided into several watches; the saints are the watchmen of the world, who you know look for day-light; though it be long, it is but a night, it will be morning. All the rest are like birds at their chaff.

"And hence, he tells them, the reason of the uncertainty of his coming, makes this the end of it. They are evangelical commands with which there goes a power. Look through all the primitive church in the golden age, they had all this stamp (1 Cor. i. 7); 'Waiting,' (1 Thess. i. 10). 'To wait for Christ from heaven,' nay (Heb. ix. 28), he professeth

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those only may know the fruit of his first coming, that 'now look for him.'"—*Shephard's Parable of the Ten Virgins*, ch. x. 1.

"Oh! now remember, and look for this day (1 Cor. xv. 25). 'He must reign.' Lord, what a comfort will it be to see Christ then! Men come to see him king here, but, oh! what will it be when he shall come himself, to see all secrets open, and the Lord glorified in himself and people, of all creatures? Look for this, to see the last plot of God brought to perfection. Oh, think, that is our day, that is our victory!" —*Ib.*

"All creatures look for this in a manner (Romans viii. 22, 23). Nay, Christ and saints in heaven look for this day (Heb. 10. 13). 'From thence, expecting till his enemies,' &c. Nay, devils look for it, but tremble. Only a secure world, locked asleep to their eternal woe, look not for it."—*Ib.*

"Methinks this is the glory of a Christian, that he turns his back upon the world, and lives and waits for the coming of the Lord."—*Ib.*

"Hence, see one special way to prevent and remove security when it has fallen upon the hearts of any, and that is by daily setting before you the coming of the Lord. The apostles penned this, and saints believe this" (1 Thess. i. ult.)—*Ib.*

"It is certain, if you complain of security, I dare complain against you, that this is the cause. You look upon the coming of the Lord as a long time off, and see it not daily; it converted some in scoffing Athens to the faith; much more if converted, doth it awaken."—*Ib.*

"It is a rare thing among us to see such burning lamps, as look and long for Christ's coming; which, when I consider, though there be other causes, yet one great one is this. O! the heart is gone away by violent lusts after these things here."—*Ib.* ch. x. 1.

Double Prophecy.

"Now, in regard to *prophecy* generally, we agree with the idea so admirably developed by Hengstenberg (Christologie, d. A.T.S. 299, ff.), that it is to be viewed as a spiritual sight. By virtue of this sight of the future, as something really present to their spirit—(the best designation we can give it, is that of a perspective sight)—that which should occur became actually visible to the Prophets, but they certainly did not perceive either the distance of the event foreseen from the present to which they belonged, or the intervals between the individual objects beheld. This explains the fact, that in the prophecies of the Old Testament, the two appearances of Christ, in humiliation and in glory—although the Prophets acknowledged both—are not separated by wide spaces, but closely connected. The birth of the promised child (Isa. ix. 6, 7) is immediately succeeded by his peaceful reign; the outgoing of the rod from the stem of Jesse, is directly followed by changes of nature (Isa. xi. 1–6), and so everywhere in the Old Testament, the one appearing of the Lord is viewed as only just preceding the full blessing that results from the other."—*Olshausen.*

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The Risen Saints.

"These are they who live and reign with Christ upon the earth a thousand years before the general resurrection unto judgment. Not that this judgment maketh any let or hindrance, or any way interrupteth the continuity of their blessed being; but rather otherwise: for it is well to be believed, that if this earth hath been fruitful and glorious during the thousand years, when death still abideth upon the people born and living in the flesh, that it shall be much more blessed and glorious when death shall have been cast into the hell of the second death; when the dust of the wicked shall have been gathered from the substance of the earth; when an end shall have been made of all evil, upon the face of the world, and Christ and his saints shall possess, in immortal bodies, an immortal inheritance. Of what kind, then, shall be the beauty of the earth; of what brilliancy the aspect of the heavens, or what temper the elements of the world; of what nourishment shall be the fruits of the ground, and of what blessed influence the sun and moon and stars; it passeth comprehension to know; and if we knew, it would surpass words to utter. But, will man cease to be all-enjoying man, or will the earth cease to be the all-producing earth? No, never. They may mock their fill, and laugh and deride and scoff their wicked pleasure, because we say that man will eat and drink, and take unto himself the earth's well-pleased ministry. But why should they thus deride the word of God, to their own shame and condemnation? Let them "stand in awe, and sin not;" let them meditate the wonderful things which God hath said, and not be offended at His word. Oh! if man's wicked and corruptible flesh do now, by eating and drinking, change the sweet odours, and decompose the juicy, fragrant fruits which God doth provide for us, proving thereby that all the forms of sin and evil, as they proceeded from man at first, and filled the world, do still from him propagate themselves abroad; why should it not be—yea, surely it must be, that, when his body hath attained unto incorruption and immortality, it shall, by its use of all things, bless, beautify, and change into a thousand more excellent forms, all things which it useth; that, receiving from the earth its beautiful, fragrant, juicy nourishments, and possessing them by eating and by drinking, the body will purify, sweeten, and, in a thousand unknown ways, refine what it partaketh; which, flowing forth at every pore, shall ensphere us with incense and with odours, and with sweet fragrancy exhaling all around, more exquisite than the flower-gardens of the summer, and the spices which blow from Araby the blest."—*Irving.*

The Schekinah.

"And to these living ones what doth the Son of God proclaim? He summoneth them up into the chambers of salvation with these words: 'Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indig-

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nation be overpast' (Isaiah xxvi. 20); which, I make no doubt, referreth to a deliverance of the living saints before the judgments fall in upon the nations. Up within the skirts of that glorious cloud in which He shall come to execute His Father's faithful word of deliverance unto Judah and Israel, of perdition unto Antichrist, of all sorest calamities of the world,—up within the skirts of that cloud, which once arose over Egypt to guide the children of the Lord from thence, and confounded Pharaoh and his host, and inwrapped the summit of Sinai, and rode marching in the heavens through the wilderness, and rested in Shiloh in the tabernacle, and in the temple of Jerusalem made its seat, and departed from the earth in the days of Ezekiel, and hath not visited us again, save at times, as in the mount of transfiguration, and unto Saul in his way to Damascus, but which Ezekiel, with the Psalmist, assureth us shall come again,—up within the skirts of that cloud, with which Messiah shall come again, not manifestly, but in his sign riding upon the cherub (Psalm xviii.), which is his church,—up thither, with the sound of the last trumpet, shall we, his waiting-people, be summoned into the ark of salvation, into the chambers of his presence, being counted worthy to escape all these things which are coming upon the earth, and to stand before the Son of Man."—*Ib.*

Incense.

"Now, of what kind that incense was which might be offered unto God, is by Himself prescribed (Exod. xxx. 34); and all strange incense, or strange fire, is strictly prohibited (Exod. xxx. 9; Lev. x. 1). From the composition of this incense, consisting of many precious ingredients, it is, as I think, that the word incense, in our text, is in the plural number, which our translation hath in a manner preserved by using the word odours. It was compounded of the most precious and odoriferous spices which nature yieldeth, which yield their sweet smell spontaneous, and scent the air around; to signify that there ought continually to ascend from the heart of man a spontaneous effluence of praise and prayer and heavenward thought, so that our godliness and heavenly-mindedness may evermore reveal themselves to those in our company, as do the sweet odours of an aromatic garden; while, at the same time, as by bruising and by burning a more strong and potent odour is extracted from the incense-bearing plant—wherefore God required that fire should be put in the censers beneath the incense, that it might ascend unto Him in clouds of sweet odours—even so shall the fiery trials of this life, and the inward contritions of the soul through sense and shame of sin, cause a larger and more fervent offering of prayer and praise and thanksgiving to ascend unto God Most High; for it is said that the incense is the prayers of saints (or, literally, the prayers of the saints). From which expression I gather, that the incense which was required to be offered in every sacrifice doth signify the spiritual actings and sufferings and exercises of the soul wherewith the sacrifice must be accompanied, if it would find acceptance before the throne of God. And accordingly the sacrifice was offered in the face of

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day, and in the sight of all the people, upon an altar of brass outside the holy temple, even before the porch thereof. Not so the offering of incense, which had to be done in the holy place within the temple, straight before the veil at the footstool of the throne of God, in the light of the holy lamp, and out of sight of all the people, who meanwhile were engaged in prayer beyond the porch of the temple; all to signify that, with every outward act which we are not ashamed to do for God in the presence of the world, there is an inward, unseen, spiritual God-acknowledging act, which constitutes the chief excellency and all the religion of the outward act; for religion standeth altogether in the acknowledgment of God, and is a transaction between God and the soul, with which man may not intermeddle."—*Ib.*

The Early Fathers on the Lord's Advent and Reign.

"After the lapse of the appointed time which the prophet Daniel had prophesied, Justin expected the visible return of Christ to earth. The prophets, he affirms, foretold two advents (παρουσίαι). One had already taken place. In that Christ appeared as a sufferer, in a mean and despised form, dishonoured, and at last crucified. The elders and priests of the Jewish people treated him like the goat, on the day of atonement, which was driven into the wilderness. They laid hands on Him, wounded and killed Him. It will be otherwise at His second appearing. Christ will come to the earth in splendour and glory, on the clouds of heaven, and surrounded by the angelic hosts, as the judge of mankind. In the very place where He was crucified, His murderers will recognise Him whom they pierced, and all the tribes shall mourn, tribe by tribe, the women apart, and the men apart. But before this advent takes place, Elias will come, agreeably to the prophecy in Mal. iv. 5; also the man of apostasy and iniquity, who will utter blasphemies against the Most High, and commit outrages against the Christians, must precede the reappearance of the Son of Man. This will soon happen, for already the adversary is at the door.

The immediate object of this return of Christ is the erection of the millennial kingdom. Christ, Justin says, will come again in order to make a new heaven and a new earth, to reign as king over Salem, and to shine in Jerusalem as an unchangeable light. The fallen city will be restored, enlarged, and beautified; all the saints, that is, believing Christians, whether slaves or free, with the patriarchs, prophets, and other pious Jews and proselytes, will rise from the dead and be assembled in Jerusalem and the Holy Land, in order to take possession of it, there to receive the eternal and unchangeable blessings promised to them, and to rejoice in communion with Christ. Justin dwells with deep emotion on this hope. It was, in his esteem, a sacred fire, at which he kindled afresh his Christian faith and practice. That this hope, in its pure millenarian character and extent, might possibly be vain, never entered his thoughts. He believed that it was supported by Scripture. He expressly appealed to the New Testament Apoca-

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lypse, and such passages in the Old Testament as Isaiah lxv. 17, in evidence of the personal reign of Christ in Jerusalem. From the Apocalypse, and Isaiah lxv. 22 (in connection with Genesis ii. 17, and v. 5, and Ps. xc. 4), he deduced the millennial period. How could he doubt it?"—*Semisch*, vol. ii. 370–4.

The Redeemed.

"Such, then, are the additions made to our knowledge of the living creatures and the elders, by the new symbols of the harps, and the golden bowls full of incense. We learn thereby that they are the prophets and the priests, and the princes of creation, who body forth in every way the fulness of Godhead and the perfection of manhood in Jesus Christ. They are the image of Him who is the image of the invisible God, to declare Him, to speak of Him, to celebrate His praise, and to tell of all His mighty acts. In His service they strung those harps, which yet are no material instrument, however perfect, but verily the harmonious and many-toned instrument of human nature, all attuned to speak the praises and do the service of God in the sight of the myriads of His creatures. And not only so, but likewise to receive the grateful returns which the blessed creation renders back unto its Creator, and to present them through the intercession of the great Mediator, through whom, and by whom, and for whom, are all things. This middle place, between the Redeemer and the redeemed world, is the church destined to occupy for ever. And when the number of the elect shall have been accomplished, I do believe that the body of Christ, the bride of the Lamb, the New-Jerusalem tabernacle of God, shall be completed, and a new era in the history of creation shall begin to unfold itself. I cannot tell exactly how it is to be with those who are found faithful in the days of the kingdom,—whether they stand in the same relation unto Christ as those gathered during this the day of His humiliation on the earth. I am inclined to think they do so. But this is a small matter to us, whom it chiefly concerneth to know, that in these elders, and living creatures, and in their glorious state, is set forth that passing prerogative, which pertains to every one who overcometh, and keepeth unto the end the stedfast testimony of Jesus. Then, O Lord, strengthen me, and strengthen every one who readeth and believeth these things, to stand fast, and quit us like men, to be strong, and to suffer no man to take our crown."—*Irving*.

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

My Dear Sir,—I have to entreat, that in the next Number, you will insert the following correction of a mistake into which I was inadvertently betrayed in the last part of "Is Rome the Babylon of the Apocalypse?"

In it, I observed that the rider on the red horse wore the romphaia, not the

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machaera. I wrote with the memory fresh that the former word is that generally used by the Apostle. At the moment I had mislaid my Greek Testament; I did not therefore verify it. I find, on consulting the "Hexapla," I was wrong. I frankly acknowledge, that for once I have been misled by trusting to memory.

At the same time, the error does not affect the reasoning. The difference between the machaera megale and the romphaia, being one of length, a machaera megale becomes a romphaia, just as a crooked sword becomes a sabre.

In all other quotations and remarks I had my authority at hand, and grieve only that the accidental absence of the original version should have imparted to my remarks on this point the appearance of haste.—Believe me, my dear sir, very truly yours, H. J. J.

Poetry.

LEFT BEHIND.

LOOK at this starbeam ! From its place of birth,
It has come down to greet us here below;
Now it alights unwearied on this earth,
Nor storm nor night have quench'd its heavenly glow.

Unbent before the winter's rugged blast,
Unsoiled by this sad planet's tainted air,
It sparkles out from yon unmeasured vast,
Bright 'mid the brightest, 'mid the fairest fair.

Undimm'd it reaches me; but yet alone:
The thousand gay companions that took wing
Along with it have perish'd one by one,
Scatter'd o'er space like blossoms of the spring.

Some to yon nearer orbs have sped their course,
Yon city's smoke has quench'd a thousand more;
Myriads in yon dark cloud have spent their force;
A few stray gleams are all that reach our shore.

And so with us ! How many, who began
Life's race with us, are dropping by the way;
Losing themselves in darkness one by one,
From the glad goal departing wide astray !

When we shall reach the kingdom of the blest,
How few who started with us shall we find
Arriving or arrived, for glorious rest !
How many shall we mourn as left behind !

NOTICE.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

APRIL 1853.

Art. I.—HENGSTENBERG ON THE APOCALYPSE.*

We reviewed some time ago the first volume of Hengstenberg's Commentary on the Apocalypse, and intimated our intention of returning to the subject on the publication of the second volume. In redeeming this pledge, we are sorry to feel ourselves compelled very considerably to modify the favourable opinion which we expressed, although guardedly, in noticing the former volume. The author's principles are brought out more distinctly in that portion of his commentary which is now before us, and appear to us to be in themselves most unsound and pernicious, and to have led him to results which, to say the least, are very equivocal. We do not deny that something may be found in this volume to instruct the careful reader, and that light is thrown on some passages of this obscure prophecy; but we think that Hengstenberg's principles of interpretation are demonstrably false, and that the meaning, as a whole, which he gives to the Apocalypse, falls lamentably short of what the Spirit intended to convey by it to the Church.

It will be remembered, perhaps, that in our former article we reserved for future consideration what seemed to us to be the main position of the author, namely, that the Apocalypse is not susceptible of an historical exposition. (See vol. i. p. 284.) We were curious to learn how, upon this hypothesis, he would expound the symbols of the *Dragon* and the *Beasts;* and especially how he would reconcile a non-historical exposition of these with a historical exposition of the book of Daniel. This question, however, is much more easily settled than we expected. In the

* The Revelation of St John Expounded for those who Search the Scriptures. By E. W. Hengstenberg, Doctor and Professor of Theology at Berlin. Vol. II. Edinburgh: T. & T. Clark.

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"Retrospect," which closes the commentary, we find him saying, "that there are very important reasons for holding that the older view, which held the Apocalypse to be a prophetical history of the Church in its chief epochs, even to the consummation, has truth at bottom, and only erred in not distinguishing between the general and the special parts of the Apocalypse, and in forcing its historical interpretations on the two groups of the seven seals and the seven trumpets" (p. 379). This view of the matter, however, scarcely justifies the strictures which in his first volume he passed upon those commentators who have adopted the historising method; for if the fact, that their expositions could be intelligible only to the learned, ought, as he then alleged, to have made them doubt the correctness of their scheme, why should not a writer who interprets historically the narrative of the Dragon, the Beast, and the False Prophet, and thereby exposes himself to the same objection of expounding for the learned—why should not he also, for this very reason, entertain the same doubts regarding his method of exposition? Besides, we can see no grounds for assuming, as Hengstenberg does, that the seals and the trumpets are "preparatory groups" which ought to be interpreted upon a different principle from the "narrative of the three enemies of God." The whole book seems to us to bear a homogeneous character. There are many cross references from the seals and trumpets to the history of the beasts, and *vice versâ;* and the series of vials, which must surely fall under the same law of interpretation as the seals and trumpets, is, nevertheless, connected indissolubly with the fall of the great enemy of the Church. However, to do Hengstenberg justice, he appears chiefly to aim at opposing that view of the Apocalypse which regards it as one piece of regularly progressive symbolical history. In this we agree with him, and differ only in assigning to all the visions equally an historical character; while, with him, we believe that the same portions of history are more than once presented under different aspects in the Revelation of St John.

Having disposed of these preliminary matters, we propose to examine the accuracy of our author's views regarding that portion of the prophecy which contains the history of the three enemies of God. We must first give a summary of his interpretation. He regards the history of the woman and the child to whom she gives birth, and of the great red dragon and his fall from heaven, as only introductory, referring to things past, and not to things to come. According to him, it is the birth of Christ which is spoken of in this passage, and the breaking of Satan's power consequent upon the ascension of our Lord. The woman's flight

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into the wilderness, and her persecution by the dragon, find their explanation in the persecution which the Church suffered from Pagan Rome. The beast who arises after the dragon is the power of the world as exercised against the Church. Its first six heads are the Egyptian, Assyrian, Chaldean, Medo-Persian, Grecian, and Roman kingdoms. The sixth, or Roman, head is seen wounded to death, because the ungodly Roman power received, along with the power of the world in general, a deadly stroke through Him who said, "I have overcome the world." The seventh head, on which are set the ten horns, denotes the kingdoms which were to spring out of the Roman empire. The little horn mentioned by Daniel appears under another form in the Revelation, namely, as Gog and Magog, at the close of the thousand years. The seventeenth chapter narrates the doings of the beast under his seventh head bearing the ten horns. The woman who sits upon the beast "is only so far different from the sixth head as that, while this head denotes the Roman power, the woman is the city of Rome—*heathen* Rome, as is afterwards explained at length. Lastly, the beast from the sea is the worldly wisdom of the world-power.

It must at once strike every reader of this summary, that there is one remarkable peculiarity in Hengstenberg's interpretation, namely, that he does not find the Papacy in the Apocalypse at all. This arises from his peculiar views of Romanism. The Papacy is for him a church, as much as Protestantism. "The two churches," he says, "are necessary to each other" (p. 380). To this strange bias we attribute much that is unsatisfactory in his exposition. Everything has to be referred to Pagan Rome, and room can scarcely be found for the various symbols of the dragon, the two beasts, and the woman.

With regard to the vision of the woman and the dragon in the twelfth chapter, Hengstenberg justly remarks that the *past*, as such, cannot be the proper object of the things here unfolded, and that we must regard what is said in chapter xii. 1–5, 7–12, only as introductory. But the question arises, whether the allusions to the birth of Christ which occur in these verses are not to be understood as symbolical pictures of events which were truly future when the apostle wrote, and not as introductory statements regarding past events. Most modern commentators have so understood them; and there is one circumstance in the details of the vision which seems conclusively to point to such an interpretation. The dragon is represented at the outset of the prophecy as drawing with his tail the third part of the stars of heaven, and casting them to the earth. This is passed over very lightly by our author. "This trait," he says, "does not

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immediately belong to the matter at present in hand" (vol. i. p. 459). And again, "The third part, according to the usage of this book, denotes a great multitude" (p. 460). But those who have read our former paper on the seven trumpets will, we think, be disposed to admit that there are strong reasons for believing that the "third part" is the apocalyptic symbol for the Eastern Roman Empire. If so, then the introduction of this symbol into the present vision must be understood as fixing the date of its commencement to a time when, to use the words of Elliott, the Christians enjoyed toleration in two-thirds of the empire, embracing its whole European and African territory; while in the other, or Asiatic third, they were still, after but a brief and uncertain respite, exposed to persecution in all its bitterness as before. This state of matters existed about the year A.D. 313; and thus this vision dates from a period immediately preceding the sounding of the seven trumpets, and the opening of the fifth seal. The dragon is expressly declared to be the symbol of Satan; but it is just as certain that the fact of his having the seven heads and the ten horns, which we afterwards find belonging to the beast his successor, intimates that it is not Satan *per se* that is here represented, but Satan working under some earthly form substantially the same as that of the beast who comes next upon the scene. Nor is it possible to avoid the conclusion, that the form under which Satan here appears working is that of the Pagan Roman Empire, as will appear more plainly when we come to consider the symbol of the beast, till which time we shall defer making any remarks on the seven heads and ten horns. There is much that is obscure in the vision of the birth of the man-child, and his being caught up to the throne of God; but we pass it for the present without any attempt at elucidation, being more desirous of taking a general survey of the whole prophetic history of the three enemies of God and of his Church.

The woman, then, who represents the Church, flees into the wilderness from the face of the dragon, and is nourished there for three years and a half. Hengstenberg remarks that this period is, throughout this prophecy, "consecrated as the signature of the temporary subjection of the Lord's people running out into victory" (vol. i. p. 478). He refers to Daniel's indication of the same period as the measure of the rule of the little horn. But, according to him, Daniel's period of 1260 days and that of the Apocalypse must be very different, for he finds Daniel's little horn in Gog and Magog, who appear on the scene at the close of the thousand years, and, therefore, long after the mysterious period has run out. This of itself seems to indicate a serious flaw in Hengstenberg's interpretation.

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But, previous to the residence of the woman in the wilderness, we are told of an assault made upon her by the dragon, who casts after her water as a flood out of his mouth; but the earth helps the woman, and swallows up the flood. Hengstenberg interprets this flood as the Roman (Pagan) persecution, and the earth helping the woman as denoting that another earthly power should rise against those who persecuted the Church, even the ten kings who destroy Rome and give their power unto the beast. But it is strongly against this interpretation that the dragon has already been cast out, and therefore Pagan persecution ought to have ceased. And, besides, it forces us to place the swallowing up of the flood at the end of the 1260 years, whereas the prophecy distinctly places it previous to the commencement of them. Much more natural is the interpretation of Elliott, according to which the flood is the Gothic invaders of the empire, who threatened to sweep away Christianity altogether, but who were ultimately absorbed into the land which they had invaded.

The second great enemy now arises from the sea; his seven heads and ten horns proclaim him to be the Roman empire, and he is therefore identical, to a certain extent, with the great red dragon. But of course the symbol must present the Roman empire as it stood after the Gothic invasion, that is, the great Germanic empire, established first by Charlemagne, and perpetuated in the House of Hapsburg down to the wars of Napoleon, at the close of last century. Hengstenberg's view so far agrees with ours inasmuch as he regards the seventh head of the beast with its ten horns as representing the Germanic empire with its divided kingdoms; but then, according to him, this phase of the beast's existence finds no place in the prophecy till we come to the seventeenth chapter, and in this place we are to regard the beast as under the sixth head, that is, Pagan persecuting Rome. On this view we observe that the fact that the horns are in this vision crowned, implies that we have now to do with a head of the beast on which the horns are, and not with one which passes away before the horns come into existence. Moreover, the theory which represents the beast as the great world-power under the successive heads of Egyptian, Assyrian, Chaldean, Medo-Persian, Grecian, and Roman empires, with a seventh, denoting the Roman empire divided into several kingdoms, necessarily fails to make any distinction between the dragon and the beast. Both must, according to it, signify the Pagan empire of Rome.

If the declaration regarding the heads of the beast, given in the seventeenth chapter, namely, that "five have fallen, and one is, and one is not yet come," is to be taken with reference to the time when the prophet saw the vision, then the sixth head must

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be the Pagan empire and must belong to the dragon, while the seventh must bear the ten horns and must be that with which we have now to do. Which of the heads, then, is it which is seen by the prophet as it were wounded to death? In answering this question we are forced to differ both from Hengstenberg and from Elliott. These two expositors alike suppose that the beast arose with its head wounded, or, in other words, that its arising at all was due to the healing of its wound. Elliott holds, that "by that deadly wound it had been annihilated in its immediately preceding draconic form, and through the fresh-sprouting head revived in its new or ten-horned bestial form." Hengstenberg is of opinion that the stroke is given through the atonement of Christ, and is identical with the discomfiture which the dragon is already represented as having received. To us it appears that the wounding of the head is at the close, and not at the commencement of its career, as presented to us in the thirteenth chapter, and that the mention of this fact so early in the vision is of an anticipatory character. Our reasons for entertaining this view are the following:—It is said concerning the beast, as indicating what the end of his course must be, "He that killeth with the sword must be killed by the sword" (xiii. 10); an intimation which seems to point to just such a catastrophe as the head wounded to death. Again, we read (xvii. 8), that the beast "was, and is not, and shall ascend out of the abyss"—words which exactly agree with our hypothesis. He *was*, during the period of which the history is recorded in the thirteenth chapter: he *is not*, while his head is wounded to death: he afterwards ascends out of the abyss when his deadly wound is healed. Thirdly, we are informed in the thirteenth chapter, that all the world wondered after the beast when its deadly wound was healed; and in the seventeenth chapter, that all that dwell on the earth shall wonder when they behold the beast *that was, and is not, and yet is.* These statements evidently refer to the same time, and the comparison of them confirms the view that the healing of the wound and the ascension from the abyss are identical.

Of course the admission of this view requires that we should not, with Elliott and Hengstenberg, consider the beast of the thirteenth chapter as wholly identical with the beast of the seventeenth, or hold that the rising from the sea and the rising from the abyss are one and the same thing; such, indeed, is our belief. Two successive stages of the history of this enemy of God are depicted, and these are separated the one from the other by his apparent death.

It is now time that we should say something of the seven heads of the beast. We have already intimated our dissent from

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Hengstenberg's enumeration, nor can we bring ourselves wholly to acquiesce in Elliott's. Waiving all discussion about the first five, we accept as the sixth the imperial government under the Cæsars. This sixth head Elliott divides into two, making the seventh to be the imperial rule under Dioclesian and his successors, and thus he finds an eighth head in the bishops of Rome. This theory lies open to two objections. First, the bishops of Rome never were, properly speaking, heads of the empire, that dignity belonging to the Germanic emperors; and, secondly, the ten horns are thus made to belong to the eighth head, whereas, from their being visible while the beast had only seven, they must have been seen on one or other of these seven. We prefer the following interpretation:—The sixth head is the imperial rule under Augustus and his successors, the seventh is the same rule under the French and Germanic emperors, during which period the ten horns arise. This head was wounded to death when Napoleon overthrew the Germanic empire. At present it is still in a state of death, but it shall arise again as from the abyss, to the wonderment of all that dwell upon the earth.

We do not intend at present to say much upon the 1260 years, or upon the ten horns of the beast, subjects which would require a fuller elucidation than we have now space for, especially after the very able article which appeared in the last Number of this Journal. It is enough to remark, that the period during which the woman is withdrawn into the wilderness is the same with that during which the witnesses prophesy in sackcloth, and with that also during which the beast from the sea rules; but as we do not see any sufficiently firm ground on which to point out the exact epoch of its commencement, so we are not able at present to offer any conjecture as to the time when they shall run out. And, with regard to the ten horns, we would only point out, that, as we believe them to have been upon the seventh head, we cannot agree with Elliott in supposing that any one head of the beast answers to Daniel's little horn. Still less can we adopt Hengstenberg's theory, that the post-millennial Gog and Magog are the little horn. For Daniel represents the destruction of the beast and of the little horn as synchronous, whereas in the Apocalypse the beast is cast into the lake of fire before the millennium. The thousand years of the apostle, and Daniel's kingdom of the saints, are manifestly one and the same, and the judgment of the little horn must therefore equally precede both. In fact, it seems difficult to avoid identifying the little horn of the prophet with the two-horned beast of the Apocalypse, since this last is the only power which perishes along with the ten-horned beast.

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According to Hengstenberg, this two-horned beast which arises out of the earth, is the wisdom of this world, which, he remarks, has always gone along with its God-opposing power. This interpretation, however, cannot be sustained. Why should this beast be represented with two horns? Nay, why should it have a separate existence from the other beast? This is one of the shifts to which our author is driven by refusing to acknowledge the Papacy as an enemy of God. It will, perhaps, afford some explanation of the difficulties which have perplexed commentators in regard to the narrative of the doings of this beast, if we call attention to the fact, that its period of existence runs parallel, not only to the reign of the beast from the sea, but also to that of the beast from the abyss. Many things, therefore, which are recorded regarding it, such as its making an image to the first beast, may belong to the latter period of its history, and, consequently, may be still future. Events may be developed within a few years which will throw a wonderful light on this portion of the prophecy.

We have not yet noticed the number of the beast's name. The solution of this enigma has been a favourite subject from the earliest time on which to exercise ingenuity. But of all the interpretations which have come in our way, there is not one more puerile than that which has been adopted by Hengstenberg. It affords an excellent example of the possibility of carrying to excess even so good a principle as the interpretation of Scripture by Scripture. We give it in his own words:—"In the whole of the Old Testament there is but one instance in which the number 666 occurs in connexion with a name. It is said in Ezra ii. 13, 'The sons of Adonikam, 666.' The name Adonikam must therefore be the name of the beast" (p. 52). Why so? Is it because Adonikam had 666 sons? This number surely belongs rather to the children than the father; and the only conclusion which presents itself to us is, that Adonikam should be the name of the father of the beast. But we are told, moreover, that this name is admirably fitted for being the name of the beast, because it signifies "The Lord ariseth." We will venture to say that there is not another name in the whole Bible which, by a little exercise of the same ingenuity, might not be made to appear equally suitable for this purpose. The common interpretation of *Lateinos* seems to answer all the conditions of the problem, but then it threatens to bear hard upon the Latin Church, and finds no favour, therefore, in the eyes of our author.

Before drawing our remarks to a conclusion, we must advert to Hengstenberg's views as to the millennium, or period of a thousand years, so distinctly revealed in the Apocalypse. We

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cannot believe that they have been duly considered by those who have bestowed such a meed of praise on his interpretation of this book. Are they aware that he holds the millennium to be already past; to have begun with the coronation of Charlemagne, in the year A.D. 800, and lasted throughout the thousand years of Germanic supremacy; after which, Satan has been loosed in the flood of infidelity which has since that time poured forth? These are opinions deliberately formed by our author, and elaborately argued in this volume. Bengel, the author whom he chiefly follows, on this question takes the side against him, and this renders it necessary for him to defend his position. Nay, more, Bengel it was, according to Hengstenberg, who first introduced Chiliasm (*i. e.* according to him, the doctrine that the thousand years are future). Since that time, he admits, the disinclination towards it has disappeared with many. Nevertheless, he prefers the older opinion, which prevailed from the times of Augustine downwards, and according to which these years are now run out. But, even in doing so, he is obliged to admit that this older opinion is not the oldest, and that Chiliasm, in his sense of the term, was very common even down to the time of Lactantius. Nor can he deny that his doctrine is totally different from that held about the time of Augustine and afterwards, for the prevailing view throughout the middle ages was, that the millennium was to be reckoned from the birth of Christ. Indeed, if Augustine had held Hengstenberg's opinion, that the millennium commenced about the year 800, we should have been forced to set him down as a Chiliast, looking forward to a future season of blessedness. So little reason is there for an appeal to older beliefs on this subject. Of great importance, however, is it to observe what the grounds are, as stated by our author himself, on which Bengel adopted his opinion; "We must," he says, "guard ourselves against the appearance of supposing the honoured Bengel to be a party man. What led him to adopt the Chiliastic views was, above all, his exegetical conscience. He believed he could not do otherwise, and contented himself with whatever was abnormal in the matter. He held, with the Church of his day, that the beast was the Papacy. *Chiliasm is the necessary consequence of this view;* for the thousand years' reign only begins with the destruction of the beast. Since, therefore, the destruction of the Papacy has still not taken place, the thousand years must necessarily be transferred to the future." Again we observe how Hengstenberg's peculiar views as to the Papacy influence his interpretation.

In his exposition of the twentieth chapter, our author does not follow in the track of modern anti-premillennialists. The first

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resurrection is not, with him, a resurrection of principles, or of a party. A time of approaching rest is revealed to John, as he supposes, for the consolation of the Church; and, that those who are in the meantime removed by death may not want their share in that consolation, their blessedness is also revealed. "The Apocalypse," he says, "invariably points to a double stage of blessedness—the one awaiting believers immediately after their departure out of this life; the other, what they are to receive when they enter the New Jerusalem." The first of these he holds to be indicated by the first resurrection, and the second by the last or general resurrection. Now, we affirm that the blessedness of disembodied spirits can never be represented by a resurrection, the very idea of which involves an element of a wholly different character; and, besides, an examination of the Apocalypse has long ago convinced us, that the descent of the New Jerusalem, and the marriage supper of the Lamb, are synchronous with the commencement of the millennium; so that, if the New Jerusalem state depicts real resurrection-blessedness, then that blessedness belongs to the millennial period.

We have left many things untouched in this review of the second volume of Hengstenberg's work; but if we have succeeded in pointing out the false principles on which his interpretation rests, we have done enough in the meantime. We may expect that in future discussions on the Apocalypse we shall have an opportunity of taking up what has now been omitted.

Art. II.—IS THE POPE THE LAST ANTICHRIST?

Part II.—(*Concluded.*) *

Before re-entering upon this most important question, we would humbly entreat our readers to aid us by earnest prayer. Let them not attach undue weight to any conjectures we may offer; but let them not lightly pass over those discrepancies between commonly-received opinions and actual historic facts we may be forced to point out. If our opinion as to the distinct nature of the different visions startle any, let them at least remember that there exist even now four Antichristian systems, dividing between them all civilised but unregenerate men. The Turco-Persians are Moslem, the Sclavonian population Greek, the Celtic Romanist, and the Teuton Infidel or Pharisaic. All, left to themselves, are liable to fall into one or

* While bespeaking for the following article the attentive consideration of our readers, we do not profess entire accordance with it.—*Editor.*

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the other delusion; but all are equally hostile to the true Church of Christ. Each creed is well-nigh confined to certain geographical limits, and to the principal races inhabiting those limits. There are no Moslems of Teutonic, no Greeks of Celtic or Osmanli, no Roman Catholics of Persian descent. A Greek mission to the Parisians, a Moslem institute at St Petersburg, a preacher of Kantism or Rationalism at Constantinople, we should *all* feel intellectually misplaced, as much as a Roman Catholic friar teaching celibacy to the Turks. Each delusion has its own peculiar subjects. God can and does call out some men of all nations, castes, and tongues; but where He does not interpose they will follow out their own idiosyncracies, and adopt that belief which accords with their own natural development. No Italian or Chinese would ever seek for Odin's Valhalla as his place of future reward; nor do we think that the wild, sensuous, fiery Arab would accept the Elysian fields of the Romish Church, where bodiless spirits glide about in never-ending gyration, as incapable of giving or receiving pleasure, or exerting active energy, at their Lord's command, as the clouds on which they float. All these delusions are alike the work of that Evil One, who tempts men by offering what is most attractive to their nature. We doubt whether Satan, even if left to the full exercise of his power, could convert Turks into Romanists, or Germans into Turks; but we cannot deem it impossible that, whilst pandering to the propensities of each and all, he may draw each and all into worship of himself, and direct a united persecution of the followers of Christ by Greek, by Persian, by Romanist, and by Infidel.

If such be the case, why should it be thought impossible that the beast from the sea his ally, the beast from the earth his enemy and rival, the beast from the bottomless pit, and the king of fierce countenance, may respectively each rule a distinct portion of mankind, yet at the last great struggle combine against the Lamb, under leadership of that vile person, the wilful king? Is not the question, at all events, worth inquiry? Ought we not rather to believe it *possible* that the Almighty should afford each portion of his Church a clear portrait of its own great enemy, and at the same time bestow a full description, for the benefit of all his people, of that one last foe, who combines in his own support all the enemies of God, than that the descriptions of St John and Daniel, which apparently contradict each other, should be forced into harmony; that we should deny that the Messiah has anything to do with those who are born without the limits of the Roman

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empire, or dwell beyond the Tigris, the Danube, or the Severn, and thus declare the prophecies valueless to the Christians of Sweden, Palestine, or America?

Further, we would ask, Whether, through all these four monarchies, there does not lurk a concealed conspiracy or universal brotherhood, which, commencing with the left-hand or bloody mysteries of Cybele, has been traced through Gnostics, Illuminati, Assassins, Templars, Rosycrucians, Jesuits, Carbonari, and Philadelphes, till now?—whether this brotherhood, reaching from Pekin to Petersburg, from Petersburg to Pennsylvania, from Pennsylvania to Calcutta and the Atlas, does not everywhere profess outwardly the established creed,—Jesuit on the Continent, Moslem in Morocco and Cairo, Greek and Pansclavonian *par excellence* at Moscow—ay, and in Protestant England, too, we say it with deep grief, that there are men professing to be Protestant nonconformists who are secretly initiated in its mysteries, and as much the messengers of evil as the worst Puseyites.* Happily, they are but few. The whole of Europe, Mr D'Israeli, who knows more than he can reveal on this subject, says, is undermined by them. In China, they have now, under the appellation of *Triadists*, seized one-fourth of the empire; in Persia, thirty thousand have recently been flayed alive, or tortured to death; in France, the recollection of 1848, and dread of their success, has driven the nation to crouch for safety at Napoleon's feet; in Germany, wherever a Hebrew is found who has rejected Moses without receiving Christ, this body will also be found to have its existence. Everywhere, its rooted principle is hatred to Christ and his Cross, and the expectation of a deliverer, who shall establish the rule of this universal brotherhood, and render the intercourse of the sexes free. In its earlier stages, re-baptism to Satan, in its higher, full communion with the Prince of the Power of the air, are essential to admission. Checked by the fall of its first chiefs, Egalité, Robespierre, and Danton, under the revolutionary axe, through their own dissensions, and by the treachery of their arch-colleagues, Sieyes and Talleyrand, who, whilst daily celebrating mass, had secretly hurried into every admixture of evil; it

* We believe that, in the United States, this system has taken deep root. The murder of William Morgan, for revealing some symbols of the order, checked its progress; but in the order of the Lone Star, under the Danites belonging to the Mormon brotherhood, it breaks out. They who believe that the vagabond Joseph Smith was the sole founder of Mormonism, seem as credulous as those who believe the madman Loyola to have, by supernatural intuition, discovered the secret rules of the Oriental Assassins, and adapted them to an European brotherhood.

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was crippled yet further by Napoleon's discovery of the infernal mark indelibly imprinted on the persons of its members; and, although his merciless sword swept off the suspected,* it again revived on his fall. It is not Freemasonry, although it compels all its members to pass through the masonic grades, and to become what is called Royal Arch Masons before they can be admitted to the real secrets of the mysterious brotherhood. By the Masonic body these Antichristian orders are repudiated since the early part of the last century, and are by them denominated "*Turkish* Masons." Intercourse with the Moggrebin magicians of Algiers and Cairo has of late reinvigorated them; and it is believed that the Emperor of Morocco, like the late Méhémet Ali, and his "monster" son Ibrahim, and Sultan Mehmoud, that monster yet more enormous because he affected philanthropy—all stood high in this abominable confederation. In England, happily, it is weak indeed. An instance lately reached us, in which two or three well-meaning men were seduced by false pretences to place themselves in a posture where, without power of escape or resistance, the Satanic brand was burned into their very flesh indelibly with a hot iron, till they writhed with the torture; but, although it is difficult to obtain true information, the writer expresses his confident belief, that there are only a few hundred such in the whole British community. A French "Brother Recruiter," high in the order, told him that they had in Edinburgh *thirty* members, and no more; but it would be folly to underrate their power on the Continent, which we have seen at the same time victorious at Vienna, Paris, and Berlin, by its weakness here. It now convulses alike European Turkey, Persia, and the Chinese Empire; whilst through Italy it waits but the signal for revolt.†

From this body, identical in all respects with the Templars

* Napoleon shattered this body, by appointing its Grand-Master in France, General Oudet, to form a large corps, with permission to name his officers. He fell into the trap, and promoted all his comrades. At the close of Wagram, all the officers of this corps were summoned from the outposts to the Emperor's tent to receive his thanks. *Unfortunately,* the red Polish lancers of the guard, who spoke no French, and neither gave nor took quarter, *accidentally* speared General Oudet and all his officers. Napoleon expressed deep regret at the mistake, but did *not* stop the promotion of the officers who made it.

† Hetairists, Pansclavonians, Druses, Triadists, Brahmins, Moggrebins, Ismaylis, Carbonari, Philadelphes, Rosycrucians, Thaborites, Order of Mizraim, United Democrats, Lone Star, Danites, Babaites, all have one author, one origin, and one aim, although all the members of each are not equally initiated in the depths of Satan.

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and Assassins, from whom there is reason to believe the Jesuits sprung, and which was unquestionably revived, reorganised, and carried through Europe by the Jesuits, out of revenge on their suppression under Ganganelli—all its first leaders being Jesuits, and all its proselytes their pupils—having now amongst its avowed members many who are still allowed to remain members of the Jesuit order too, unchecked and uninterfered with—the writer expects *the* Antichrist to spring. Worked mainly by apostate Jews, possessing vast resources, incapable of extinction by any one power, because extended over all, it continues, as statesmen well know, the peril of Europe, and the danger of the world. All things, according to its code, are alike lawful to the *initiated*, and all things are alike indifferent. Its first test, as taken by the Templars, was renunciation of the doctrine, "that Christ had come in the flesh." It is men like Wallenstein and others, notoriously Satanic, and indifferent abstractedly to creeds, but given to pry rashly into the invisible world, that have perpetrated the darkest sins against God's people. That Archbishop of Paris who solemnly declared that he *never had* believed in a God, and worshipped in his heart only the naked Goddess of Reason, abhorred Protestant Christianity far more than did Pascal or Fénélon. It was the Cardinal of Guise, the Star worshipper, the Cabalist, the consulter with magicians, whose hands were most deeply red with the blood of God's people; not the sincere, but mistaken, Romanists who replied, that they were "the king's soldiers, but not the king's executioners upon his Protestant people."

The writer, then, to avoid mistake, desires to express his belief, that the four kingdoms of Daniel, although successive in their rise, have, according to the exact and literal words of the prophet, existed distinct from each other in extent, in religion, in race, and in idiosyncracy: that they still do exist, and that they will all be found in existence when the Lord comes; although Babylon or Rome, and the Church of which it is the centre, will then have been destroyed by the king of the north and his ten allied sovereigns; and the sway of the Antichrist, as the great power of God on earth, his visible representative, the great pontiff prophet who is to regenerate mankind, be received by all, whether subjects of the beast from the sea, the earth, or the bottomless pit. Not, it is true, without resistance, nor until three monarchs who refuse to own him have fallen by his power.

These views may appear wild to those who contemplate Scripture only through a long vista of authorities. They are not thought so by men who, well acquainted with the actual

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state of Europe, have taken the Bible for their compass, and the Cross for their guiding star. On subjects like these all Christians are competent to argue, and the opinions of men deeply pious, but profoundly acquainted with the real state of the political world, deserve attention, which the writer would never ask for any ideas of his own.

Hence, then, and hence only, the writer dares to differ from those good men who assert that a beautiful courtezan, and a king of fierce countenance—a scarlet-coloured beast, and a beast black and yellow like a leopard—a seven-headed beast, and a beast like a lamb with but two horns, and a seven-headed ten-horned beast *diverse from all these*—a vile person who comes in deceitfully and obtains the kingdom by flatteries, who is beaten by the ships of Chittim, and a warrior king who conquers the whole world and subdues it,—are identical and interchangeable descriptions of the same personage, that personage being an Italian monk enshrined in the Vatican, the puppet of the sovereigns whom he is supposed to conquer. He may also question whether the being slain with the sword, and the flesh given to the fowls of the air; the being burned with fire, and the flesh of the burned one eaten; and the being taken *alive* and cast into the lake of fire, mean precisely the same punishment. Can all three be inflicted on the same party? Is it not more natural to suppose these three sentences pronounced against three different culprits?

Hence, then, we plead for a patient hearing: "strike, but hear." We say that Rome cannot be at once the beast from the *sea*, the beast of the *earth*, and the beast of the *bottomless pit*, for the three differ in the place of their rise, the character of their rule, and the nature of their end. If, however, there are two Antichristian powers at least, why may there not be four?

In resuming our subject, and seeking to distinguish from each other the four great Antichristian monarchies of the last day as distinct from *the* great Antichrist himself who rules them all; not destroying the identity of each, but pretending to be *the* great power of God influencing them; we have to point out some other facts totally at variance with popular explanations, and to present ideas which, although not new, will startle many.

1. We maintain that the Pope is neither the little horn of Daniel's fourth beast, nor one of its heads, nor the beast itself.

2. That he is not *the beast* from the sea, nor one of *its* heads. These two are, we think, corollaries.

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3. That he is not the beast from the earth who rises after the beast from the sea.

4. That the beast from the sea is clearly distinct from, and co-existent with, the beast from the bottomless pit during the latter part of their joint existence; and that, when the direct worship of the Antichrist, introduced and set up by the beast from the sea, shall be established also by the beast from the earth, then the kings of the earth shall destroy the harlot rider on the beast from the bottomless pit, but not the beast himself.

First, then, the Pope cannot be either the beast from the sea, or the little horn of Daniel's fourth beast,* which is distinct from, yet connected with, and springing out of the head of, that beast, or fourth empire, which it rules.

The little horn springs up *out of* an empire, differs from all that preceded it, and conquers the whole earth. The beast from the sea does the same, and breaks the earth in pieces. Now, two empires, ruling each *the whole* earth at the same time, cannot co-exist. Hence, the beast from the sea is the same with Daniel's last and fourth empire. But in the days of St John, the beast from the sea had not yet arisen, although the Roman empire had reached its highest power, and begun to decay. Has any empire arisen since St John's days which obtained supremacy at the same time over Germany, Rome, Greece, and Persia? When all kindreds, tongues, and nations, are spoken of, are *all nations* limited to the dark-haired Latin families? and are all languages comprised in that one, Latin, which, except through the gift of tongues, was unknown to the apostle? If, then, no empire like that of the beast from the sea has yet appeared since the apostle's days, and for a term of 1260 days or years, whichever be meant, exercised uncontrollable power, then it follows that the beast from the sea has not yet been fully developed into form, and that, as his ten horns have not yet shaped themselves, that little horn, which supplants three of the ten, cannot have arisen. But this little horn is to *make war* with the saints, and prevail against them *till* the Ancient of days come; and so is the beast from the sea, who, as he conquers the *whole earth*, must be the last head of the fourth empire.† This is interpreted to

* The writer is not aware of any commentator who makes the little horn a future king springing out of the Papacy. He need not, therefore, combat an opinion which would postpone the time of the end, 1260 years.

† The writer believes the fourth to be the great Pansclavonic, or Russian empire; the third to be the Roman or Papal; the second the Greek; the first the Persian, of which Babylon was only the ecclesiastical capital.

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mean that he shall *persecute* and *torture* the saints. But to crush a captive is not to strike a soldier. An Italian may be as well adapted for the one as a Scotch Highlander for the other. The two things are irreconcileable. He who is bound hand and foot to the rack cannot be said to be made war upon by his torturer, for "polemousi" implies struggle and resistance. A *spiritual* war cannot be meant here, for in the *spiritual* war the Pope never succeeded against the elect. *They* cannot perish, nor can any pluck them out of *His* hand, for the Father who gave them to him is greater than all. It is a literal physical war of the nations upon the worshippers of Christ, who are to be given into the hands of Antichrist for a time, times, and half a time—neither more nor less. This is *said* to mean 1260 years, and thus to agree with the predictions of St John. But *for the whole of this time*, whatever its real extent may be, they are wholly overcome, and given up to him, and he heads the streets of Jerusalem in triumph.

Now, if this be so, we have but two alternatives. If the Pope *be* the little horn, then the saints must have been given into the hands of the Pope *till* the Ancient of days came. If the times for which they were given was 1260 years, if they commenced in A.D. 533 or 606, then they must have terminated in 1792 or 1849. If, as we assert, the Pope attained the summit of his power in or before A.D. 383, the 1260 years must have ended in 1643. If Mede was right, and the Council of Chalcedon completed the overthrow of the gospel, then it must have ended in 1716. But at none of these periods did the Lord come, at none did the saints expect or receive any deliverance. The geographical limits of the Pope's reign since 1572 have altered nothing. The races he reigned over then, he reigns over still; each of those periods mentioned witnessed a *revival* of the Papal power. In 1792 and 1848 respectively, it seemed writhing in its death gasp; in 1793 and 1849, it stood forth with reinvigorated energies and renewed fascinations, and went forth to ensnare the kings of the earth. Hence, either the Pope cannot be *the last* Antichrist, since *the* Antichrist reigns only 1260 days, and the Pope has, according to Mr Elliott, already ruled 1319, admitting days to symbolise years; or, Mr Elliott is wholly wrong in basing the commencement of his apostasy so early, A.D. 533, and Romanism is therefore not idolatry at all, for in A.D. 533 it was even worse than now; and we can by no means put off its rise till the year 610, as the venerable Faber wishes, without surrendering every point of doctrine or discipline at issue between us and it. If the Romish Church was not utterly idolatrous even in

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A.D. 456, then assuredly she was not idolatrous in the days of Bossuet and Fénélon. To neither of these will we give ear for one moment. Certain we are that *till* means *unto*, and if power is given to Antichrist to reign for 1260 days, *and no more*, he cannot reign for *one day* more than power is given to him. He will then be consumed by the coming of the Most High. Yet the Pope clearly, as we believe, has reigned 1470 years already. Was he not as powerful or persecuting from A.D. 383 to 1710 as now? Was he not more successful between A.D. 383 and 450 in persecuting the saints than ever afterwards? yet, according to Mr Elliott, his reign had not then begun. And was he from A.D. 1748 to 1789 half as influential in persecuting the saints as he has been during the last four years? What becomes, then, of that period during which his reign seemed in abeyance, and he ceased to persecute the saints? Altogether, was he reigning then?

There is, however, a different view which may be fairly taken; and whilst admitting that the Papal apostasy has lasted 1469 years from the days of St Damasus, we may deny that the *true saints* were as a body ever given into its hands at all, or that it ever ruled them for 1260 years, or for a thousand years, or even a less period. In doing this, we are compelled, to avoid repetition, to treat the beast from the sea as identical with Daniel's fourth empire, and to combine both prophecies. What is meant by the saints, and by Antichrist overcoming them? Nothing can be clearer than that *the* Antichrist does during the entire period of 1260 days persecute and war down the saints, and that they are given into his hands for that entire period. In this Daniel and St John both agree.

Are we to understand *by the saints*, the *visible* Church, or the *invisible* Church, or God's ancient people the Hebrews? If the last, then *they* have not been given into the hands of the Pope, for the proportion living under the Romish is not one-fourteenth of those under the Greek, nor one-fifth of such as are under the Moslem Antichrist. If the *invisible* Church—the congregation of the elect—we ask calmly, and deliberately, whether it is in the Roman empire or the Protestant world that saints are to be looked for. Is there any one who believes that the number of devout and converted men in Italy, France, Spain, Belgium, and Bavaria, exceeds that in Britain, Holland, Sweden, Denmark, Northern Germany, and America? If so, the Roman Catholic faith cannot be so bad as we deem it. Our complaint of the woman of Babylon is that she suffers no saints to grow up within her dominion—not that, having nursed into maturity, she mows them down as full of growth. If

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Romanism be really favourable to the growth of true saintliness, we should fear to war with her. She is the poisoning nurse—the wicked stepmother—not the Amazon; she is Ashtaroth, the mother of sorcery, not the armed Athena, terrible in battle—Athor, not Isis—Cybele, not Diana. We deny that the *invisible* Church ever has been given *out of Christ's hand*. It cannot be given to *Him* and the Antichrist too. We know that during the latter part of the dark ages, from A.D. 1160 to 1533, or thereabouts, the Pope persecuted individual saints; but we do not find Zisca, or Procopius, or Grossetéte, or Bradwardine, or Langton, greatly in dread of his power even then, and we deny that any of God's elect did ever perish, or were given out of *His* hands; and we believe, where any great number of saints were found, there the Lord interposed even for their physical safety.

There remains, then, the *visible* Church. Now, when was the *visible* Church given into the Pope's hands? The Greek and Oriental Churches are surely as much *visible* Churches—(more so, perhaps, in one sense, and but little less so in another)—as the Church of Rome; yet they, comprising eighty millions of souls, are no more in his power than the sixty millions of Protestants. What, then, are we to say but that (whilst one hundred and forty millions out of two hundred and sixty millions of the baptized deny the power, mock at the threats, and trample on the prerogatives of the Pope) at least a majority of the *visible Church* has not yet been delivered into his hands; and that, as during the dark ages the Greek and Oriental Churches far outnumbered the Roman, they cannot be said to have been given into the hands of one with whom they have no intercourse, and whom they utterly reject?

But can the Church over which the Pope rules be called in any respect even a visible Church of Christ? Are the Churches of France, Bavaria, Belgium, Spain, Portugal, Naples, even Christian? Could we call the followers of Smith O'Brien *loyalists* because they set up a *king* of Munster in place of the Queen of Britain? The cases are parallel. The framework of the Church exists, but a woman has been set up for queen of heaven in place of the Son of God. The Roman Church under St Damasus, we say unhesitatingly, exchanged its fealty to Jehovah and His Son, the Father and the Bridegroom of the Church, for communion with Ashtaroth and Baal, Semiramis and Nimrod, Horus and his mother Isis, to secure support of their votaries, Assyrian, Egyptian, African, or Chaldee. By so doing, by the Councils of Constantinople, of Chalcedon, and of Ephesus, she divorced herself from Christ and espoused

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Satan. But can a wife who, abandoning her husband, yields herself to another and becomes the tool of his will, claim still to bear the name and wear the coronet, and to share the honours of the Lord she has deserted? Would this be endured in an earthly bride? If Romanism is but the continuation of the old Nimrodian or Buddhist apostasy, which accepted that mighty hunter as its deliverer and his fair mother as the bride of God; then, I ask, how can she be deemed in any sense the bride of Christ, the Lamb's wife, the daughter of Zion? Either the Roman Catholic Church is one mass of idolatry, a vast political engine to entrap men's souls and enslave their bodies; or, if she be a *Church of Christ,* if Christ have communion with her, we ought to have communion with her too. Speak not of her as a fallen sister, but of a foul Italian harlot, who, having stabbed our sleeping sister with a poisoned knife, has stolen her robes, and claimed possession of her estate. If by giving the saints into the Pope's hands *the visible* Church *be* really meant, then the visible Church is the Church of Rome. But we deny that the Church of Rome is anything but the synagogue of Satan, and look for the visible Church amongst Protestant communities. Are those communities, then, given into the Pope's hands? Has he ever been successful in *war* with Protestant communities? Recollect that the words, "*by peace he shall destroy many,*" however exactly applicable to the Pope, are not here in question, but belong to another prophecy altogether distinct, and to another being than the little horn, the fourth beast, or the beast from the sea.

We find, then, that from the fifth to the eleventh century there existed but three true and sound Churches for the Pope and either the German or the Greek empires to war with—those of Britain, of the Alps, and of Mesopotamia. Which of these was given into the Pope's hands, and for how long? Does he still retain rule over them? Have not his open attacks even ceased for centuries? Yet the war of the little horn ends only with the coming of the Lord. I grant that many isolated Waldense missionaries, who leaving the mountains descended into the plains, perished by the Pope's agency; but I ask whether the myrmidons of Rome ever penetrated the Welsh crags, the Alpine mountains, or the Mesopotamian range, without being promptly wheeled to the left-about, and that without waiting for orders from their officers or stopping to form sections? and whether for each Waldense who has writhed on the Romish rack six Romanists have not rolled over the rocks, struck through by the ball of a Vaudois rifle? From

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the twelfth to the fifteenth century, it is true, a fierce war and persecution was waged against truth. But even in this was the Pope so very successful? Was Glendower given into his hands? Were Zisca and Procopius, and George Podiebad defeated by him? I find the Romanists routed in some twenty battles, successful only in one, and triumphant only by proclaiming free toleration, seducing the Reformers to meet them as friends, to join in the celebration of perpetual peace, and then murdering them in their beds. Thus perished, it is true, the Bohemian Reformers—victims of peace, although victors in war.

Is it not true, that in the storm of battle which swept Northern Europe from 1410 till near 1480, and prepared the way for the Reformation of Luther, the Papal forces were well-nigh always worsted in fight, and that it was only in the periods of peace they contrived to seduce, to alienate, to disturb, and to separate? Was not the promise fulfilled, "Resist the devil, and he will flee from you"? Did not whole hosts scatter at the very sound of Zisca's drums? We dread little the sword of a cassocked friar, but we do dread his stiletto, and still more the poisoned cup he hands us in pretended friendship, or in the sacrament of the altar. For about fifty years indeed, not 1260, the saints did seem suppressed, but what followed then? Even during that period, every fourth man in England was a Lollard; Germany was ripe for reformation; Sweden, Denmark, Britain, and Holland, threw off a yoke the Pope has never been able to fix again; and, since then, the majority of the saints have been free from him; and, at all events, at the utmost, Mr Elliott can but give him a reign of fifty years, from say 1480 to 1533, although the Scripture fixes that of Antichrist 1260 days, neither more nor less.

Power is given unto the little horn of the fourth beast, and also to the beast from the sea, to make war with the saints *and overcome them.* According to Mr Elliott's theory, this means, power was given either to the Pope or to the Emperor of Germany, which you please,—"Arcades ambo"—allies both, to make war with John Zisca, and *overcome him;* with John Knox, and to overcome him; with Sir Francis Drake, and to overcome him; with Gaspard de Coligni, and to overcome him; with Grave Maurice, and to overcome him; with Gustavus Adolphus, and to overcome him; with Oliver Cromwell, and to overcome him; with William the Third, and to overcome him. Strange is it that history should preserve no record of these victories! Neither Frenchmen nor Spaniards are prompt to underrate their victories, nor do we think the Italians would be if they

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had ever gained any; but we turn over Guicciardini, Montluc, Davila, Sully, Brantome, Marshal Saxe, Folard, Romanists themselves, Gwynne, May, De Foe, and every contemporary Protestant record, and we find that all these men, living at the period, fancied that the wars of those days were universally successful on the Protestant side, and that they could be coped with by diplomacy alone;* nay, I find that Zisca, Drake, Gustavus, or Cromwell, instead of exclaiming, "Who is like unto the beast, and who will dare to make war with him?" scarcely condescended to reckon forces, to ask more than a level ground where they could form their cavalry, and from which their enemies could not run away; and that, by some extraordinary delusion, these men, whom Mr Elliott speaks of as given into the Pope's hands or those of the German Emperor,—*utrum horum mavis accipere,*—believed *they could not* be beaten, "because the prayers of God's elect were with them," to quote old Drake, and really fancied that the Pope's soldiers "were but as stubble to their swords." If these stern old men were so mistaken, those historians who speak of them as flying from siege to siege, and battle to battle, as breaking through whole hosts as by a thunder-stroke, as aweing the very hearts of their enemies by the mere sight of their war-flags—are all mistaken. If the Spanish Armada defeated the English navy—if Mary of Scots captured and burned John Knox at the stake—if Gustavus drew back and trembled before the effeminate Ferdinand—if Cromwell, at Marston Moor and Drogheda, fled before the Romanist soldiery, and the grim Ironsides wondered at the Italians, and exclaimed, "Who can make war with them?"—our history has surely to be re-written, and will present a new and most interesting study to philosophers. Of all such facts the present writer confesses himself ignorant.—We ask, then, Is the Pope that little horn of the fourth empire to whom power is given to war down the saints and overcome them? Is he the head of that beast from the sea with whom none can make war, and to whom power is given over all peoples, languages, nations, and tongues? Or is he that beast from the earth who causes the universal conqueror to be deified and worshipped? On these three points I now calmly join issue.

* On reckoning up thirty-six great battles fought by the Austrians since the Reformation, I find they were defeated utterly in twenty-seven, and but partially successful in some of the remaining nine. I find one German invasion of Wales, but I do not find that any of the Germans who tried to scale Penmen-mawr returned from the attack alive; nor do I find that the High Germans have ever defeated the English, or Americans, or Dutch.

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I say the Pope *is not the* last Antichrist, any more than the inquisitor-general is the devil's general-in-chief, or the provost-marshal at Waterloo was field-marshal commanding the forces; for that, although he persecutes those saints who may be delivered into his hands by other people, he has no power to overcome those who resist him manfully. The two characters are as distinct as Archbishop Sharpe and Grahame of Claverhouse. We tremble more at Claverhouse, but the memory of Sharpe we loathe.

Will Mr Elliott point out *any* permanent advantage the Pope, the Pope's subjects, or any southern people, save only the Arabs, who are not Romanists, have ever gained by war against a northern race? Does he believe the whole of the Pope's army would *like* to engage the Scots Greys, supported by the six kilted regiments, and commanded by Sir Duncan Macgregor?

He will, perhaps, reply, *Expulsion of French Protestants.* I grant that two millions of professing saints *were* forced to emigrate from Roman into Protestant lands—not, however, by war, but by pressure of the *police,* in time of profound peace. Yet I cannot admit that the escaping of the saints from the Pope's authority into Protestant realms, however they might suffer in the attempt, is the being given into his hands. Were the Puritans who settled in America therefore given into the hands of Laud? Let it also be recollected that this expulsion was carried into effect contrary to the advice of the Pope, who saw that it would defeat his schemes for recovery of Britain, and who also felt that the ejectment of the Protestants was rather part of a scheme to strengthen the despotism of Louis than to save the Roman Church. It were unfair to charge even the Pope of Rome with a crime which he repudiated.

Secondly, Mr Elliott may cite Bohemia. I grant the majority of professing Christians have been compelled to emigrate into Prussia. Be it so. To this the same remark will apply. They retired to Pomerania or Hungary, where the Pope and Popish princes left them undisturbed.

But we have a great practical objection to the theory. "If none are able to make war with the Pope, if he is destined to overcome us by force, will not all our efforts against him be checked?" Is it not the fact, that, if the thousands of excellent men who now decline to act at all, because they believe that action can produce no result, could be induced to arouse themselves, the attacks of Popery might at once be repelled with interest, and that, as we have seen in Ireland, the gospel might be, humanly speaking, carried to every corner of

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Ireland, and every court in our cities—thus cutting out Popery by the root? We deny that none have ever been able to make war with the Pope—whether with the sword of the Spirit, mighty to pull down strongholds, or with the literal sword in defence of their country's safety against Romanist attack; and we deny, therefore, that he can be either the little horn, who conquers and treads down and breaks in pieces the whole earth, or the beast from the sea, or the last vile king, however he may constitute the head of the Babylonian rider upon the scarlet-coloured beast full of names of blasphemy, however he may be guilty of the blood of God's martyrs, prophets, and saints.

Nothing is, I think, more remarkable, than that the slight effort made towards reformation in the Roman empire properly so called, was, just as the tendency to receive the gospel is now, well-nigh limited to the unmixed descendants of the northern conquerors, who, intermarrying amongst themselves, had remained a distinct and aristocratic caste, connected with the north by descent and blood with the south, only by the accident of birth and language. Why it was so we know not. The Spirit descendeth where it listeth. It was this that hampered the Reformation; even where it was not rejected throughout the Roman empire, it was regarded as an aristocratic movement on the part of a caste hostile and alien to the mass of the people; and the Jesuits succeeded in stifling religious reform in the sixteenth, just as their pupils the atheistic Jacobins did constitutional liberty in the eighteenth century, by arraying the conquered Roman Celts* against it, as hostile to man's equality, and teaching man's duties rather than theoretic rights. At no time did any considerable body of men stand up for Protestant truth in Spain, in Italy, or in Portugal, and the few who did were Goths, Normans, or Lombards. Horrible as were the practices of the Inquisition, it was rather by rendering the preaching of the gospel and diffusion of God's Word impossible that it succeeded, not by warring down men already converted through perusal of the Scripture, or diffusion of that Word. Jews, Moors, sorcerers, freemasons, unjustly died by thousands in the cells of the Inquisition. A few heretics from

* The greatest drawback of the Celtic race—properly so called, for two exactly opposite and hostile races are in vulgar parlance called Celtic, just as the word Irish is by the ignorant applied indiscriminately to Orange and Ribbonmen—is its tendency to undue veneration and women-worship. Once dispel this delusion, bring the Celt under the influence of God's grace, and he will rise rapidly. Between the Celt and the Saxon, and still more, between the Celt and Cymri, there does, however, exist a personal distinction, which renders amalgamation objectionable.

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foreign intercourse suffered upon the rack, or at the stake, but we doubt if, from 1530 to 1850, that accursed tribunal ever had five hundred of God's saints cast into its hands. Men gnawed their tongues and blasphemed under it, but *they repented not.* Do saints gnaw their tongues and blaspheme? We believe that half a-dozen Englishmen were once arrested at Lisbon; that the king, as in duty bound, declared that he wished their release, but had no power to enforce his desires in the tribunal of the Supreme Pontiff, which over-rode the laws of the sovereign, and that the grim old protector of England rejoined, that he deeply regretted his dear brother should be so thwarted by rebels to his just commands, and that, in consequence, Admiral Blake, with twenty sail of the line, had received orders not to leave one stone standing upon another in so rebellious a city. From that time, we believe, the Inquisition has prudently abstained from meddling with the British or Scandinavian Protestants, and that ten Romanist confessors have suffered for seductions perpetrated through the confessional for one Protestant heretic.

We regard the Church of Rome as a deadly Upas tree, under shadow of which *nothing can breathe and live.* It is not a moving mountain which, rolling beyond its confines, crushes all men with its weight. We do not say that a courtesan who poisons her admirers has made war upon them, nor have we ever heard it maintained there is no difference between male bludgeoneering and the blandishments of female beauty. Yet these are the positions maintained by our opponents, who transfer to the Babylonian Ashtaroth the attributes of the ægis bearing Pallas, and turn the mother of harlots, the Venus Callipyges of the Romans, into the Artemis of the Greeks.

We have now to meet a different class of interpreters.

We know the general opinion to be, that the beast from the sea is the *old Roman empire,* and the beast from the earth the Pope, under whom, after a sleep of three centuries, it revived.

We should, however, much like to hear those who hold this opinion define what they mean by the *Roman empire as distinct from the Papacy.* Who was the head of the Roman empire from Tarquin to Julius? The Pontiff king, the representative of the gods. And what other chief is there now, or has there ever been since the revolt of Maximus? If the Pope be not the head of the Roman empire, where was its head from 476 till the rise of Charlemagne, and where was the Roman empire? It is idle to talk of the *German* emperors as sove-

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reigns of the *Roman* world. Their claim to that was as illusory as that of George the Second to the crown of France, or the Duke of Modena to the throne of England. The *Roman* empire exists now in the Papacy, just as the Moslem world in the Sultan, and as the Greek system is represented by the imperial pontificate of the Emperor Nicholas.

If the little horn sprang into existence in A. D. 533, as Mr Elliott argues, there must have been a head in existence for it to spring from. But Rome had then no head but the Papacy. Can the papacy be made to spring out of itself?

Let us look very closely, and see how the history, either of the pontificate or that of the Roman states, can be made to harmonise with that of the beast from the sea or of the beast from the earth.

Again, the last head of the beast from the sea is smitten by the short *Roman** sword, the beheading falchion, with a deadly wound, yet it recovers and lives, and the beast from the earth *causes* an image to be made of the beast which had the wound from the sword and did yet live.

Commentators who regard this beast as the Roman empire must admit,—

1*st*, That the head of the Roman empire received a deadly wound from the short sword of Odoacer the Goth—who did not use the short sword at all—and that it did not continue its existence from A. D. 383 to 787 in the perpetuated pontificate, but lay altogether dead.

2*dly*, That the Roman empire, consisting of France, Italy, north Germany, Lorraine, Britain, the Peninsula, and Africa, which was slain by the sword of Odoacer, revived and lived again under and in the German empire of Austria, an empire which included no part of the Roman territory strictly so called, as Lombardy and Piedmont and the south German provinces, all which it held as conquered dependencies, without incorporating them, whilst its main provinces had never witnessed a Roman head.

3*dly*, That the Popes, by calling general councils, composed almost wholly of *Italian* bishops, created thereby an *image* of the *German* empire, and compelled men to worship it—the *general council*—and, through *it*, the Austrian empire, which

* Mr Govett has well remarked, that this beast is wounded by the Roman, not the Greek, Jewish, or Gothic sword. The machæra, not the romphaia herpe, acinaces, or machæra megale, or romphaia dipsuos. We infer from this, what is very probable, that the Russian empire will fall in its first attempt to subdue the south, but that, revived and restored by combination with the Antichrist, it at last succeeds.

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it represents, although the Popes were always hostile to, afraid of, and anxious to derogate from, general councils and their authority.

4thly, That the Papal apostasy, being also the little horn and the beast from the earth, did not arise till the restoration of the Teutonic empire under Charlemagne—for it is clearly impossible that the little horn could spring out of a head that was not then in existence; and that the darkest ages of Christianity were in consequence the purest and truest to Scriptural antiquity and the period to which we should revert as occurring *before* the rise of Antichrist.

5thly, That the calling down fire from heaven by the beast of the earth was the burning alive John Huss and Jerome of Prague at the stake, by a fire kindled round their feet on the earth.

Now, the first question that presents itself is, how a monarchy purely German, over German lands, can be the resurrection of an empire almost purely Celtic and Latin, ruling over France, Spain, Portugal, Italy, Switzerland, and Africa; and a second is, in what respect a general council of German priests is an image of a despotic Roman emperor, who in civil affairs allowed no deliberative body to exist within his dominions; whilst a third must occur to some as to the when, where, and how the general councils, any more than the Popes, as the beast from the earth, brought down fire from heaven, and how far the vote of the Council of Trent, that *all* who denied its authority should be killed, was ever carried into practical effect, seeing that sixty millions of Protestant heretics laugh at it even now. Seriously, the utter incongruity of the symbols ascribed to the two beasts with that interpretation which makes the beast from the sea the German empire, appears to us at each step more and more evident—and the only idea we can form is that they represent distinct powers, different, it may be, in the first instance, from each other, yet both allied against God. There are many commentators, undoubtedly, who hold the Pope to be that beast from the earth, who allows no man to buy or sell unless he has the mark of the beast from the sea. Yet in this they are strangely inconsistent, and are compelled to make the mark that of the *beast of the earth* himself, which they further suppose to be the "Latin Man." Now, if the beast from the sea be the German empire of Charlemagne, of which the image, or general council, is worshipped at command of the beast of the earth, or Pope, the Popes being always singularly averse to general councils, that image, be it observed, being worshipped only by the subjects of the second beast, whilst the immediate vassals of the

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beast from the sea worship him directly without intervention of an image—we ask how a race of sovereigns purely German, ruling only over German people, can be deemed *Latin Men.** From the death of Domitian till now, can any emperor, save Aurelian alone, or any pontiff, be pointed out as a Latin man? Even if we take Napoleon Bonaparte to have been head of the Roman empire, we are not helped, for he, as his features shewed, was of noble or Norman-Lombard, not of Italian or Latin descent, and was wont to pride himself on his nobility; and Louis Bonaparte, as every one knows, is a perfect Jew, and son of the Hebrew admiral Verhieul, to whom he owes, as is often the case with *illegimate* children, his peculiar intellect. How can these sovereigns, none of whom were Latin by descent, and few of whom could have understood a Latin sentence, and who valued themselves above all things on their northern origin, be typified as *Latin men?* We should as soon think of painting the visage of a negro from the Bight of Benin as the portrait of a Circassian beauty. We must do the Pope justice. He is not in the habit of impressing upon his agents indelible marks which would lead to their identification, still less is he, in any sense of the word, inclined to make them worship the German emperor, whom, as an Italian, he hates, as the powerless slave who writhes under the scourge of a stern master, yet feels that he well deserves that scourge, even were it applied more sternly, and that to his master he must look for food; so far from making men worship the German empire, the history of Europe from A. D. 800 to 1848 represents one incessant struggle between the Italian Pope and the German empire. Who has not heard of the Guelphs and Ghibelines, of Hildebrand, and Henry of Saxony, and of Frederick Barbarossa, of Clement and Alva, of Rome sacked by the fierce soldiery of Bourbon, of the Papal residence at Avignon, of the pontiff waiting in the imperial chamber of Joseph II. like a valet, of the intrigues of Mastai Ferretti in 1848 to expel the Croats from Italy—intrigues as vain as the struggles of a helpless girl in the grasp of a giant? If anything be more certain or distinct than another, it is the deadly hatred which has always existed between the German emperors and the Italian Pope.† The hatred of the Welsh to the English is nothing to

* If the Germano-Norman emperor be the beast from the sea, his number must be in Greek 666. No one has pretended to prove this. 'Ο Λατεινος and 'Ο Αποστατης are equally inapplicable to the Pope, since both are masculine. The Papacy is described in the Scriptures as feminine.

† If the Pope allows none to buy or sell who do not take the mark of the German emperor, how is it that the vast Jewish population of Rome have never heard of the fact?

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it, for the result of battles between those two races has been so proverbially uncertain, that no feeling of contempt or revenge mixes with the aversion. But between the German and Italian powers the rivalry is that between the Brahmin and the Pariah, who, professing the same religion, hate each other with deadly hate that the hangman and the victim alone feel beside. France, not Germany, is the eldest son of the Roman Church; Spain her most beloved offspring; Italy her spoilt daughter; Germany but a rebellious step-son, deriding his mother's wrinkles whilst partaking of her cups.

The beast of the earth makes fire come down from heaven in the sight of men. Can this mean that he caused certain holy men to be burned by a fire lighted on the earth? Did the fire that consumed Wishart or Latimer come down from heaven? Does the Pope do this? If it be said again that the symbols mean only that the Pope instigates war, and that war is now carried on by throwing shells and rockets at an elevation, we would reply that this answer might suit Jerome, or Origen, or Clement of Alexandria, but will not suit us. In what respect do Romanists use shells, shrapnels, or rockets, more than Protestants or Greeks? The English fire of shells in the Peninsula and at Waterloo was reckoned fourfold more lethal than the French. As to Spanish or Portuguese shelling, the effect is simply ludicrous. The proportion of batteries to battalions is, we believe, greater in the Russian than any other army; least of all in the Papal, which has not a well-horsed brigade of guns. The most terrific artillery fire on record was that of the Royal Artillery, then the most Protestant corps in the service, at Barossa. But is there any man in his senses who thinks the projection of a shell to a height of a hundred or a hundred and fifty yards before it falls fitly described by the *calling* down of fire from heaven? Mark, it is the *calling* down fire, not the pouring down fire. With as much reason, or with more, might it be called the discharge of fire *up to* heaven. Nothing can be more illogical than this whole theory, whether applied to Napoleon Bonaparte, who was not remarkably partial to howitzers, or to the Pope. Let it be shewn that the Popes, or any one Pope, have at any given time called down fire from heaven, or pretended to do so. If they have not done this, then they have not yet afforded sign by which we are to know them as the beast of the earth or the false prophet.

We know that Saint Anthony of Padua is said to have once called down fire from heaven to scorch an irreverend magpie which mocked the holy man's preaching, and perhaps, by preach-

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ing less nonsense, made him jealous. We believe this fact as firmly as we do the *veracity* of St Jerome, the grace of St Gregory the Great, or the Christianity of St Cyril. As, however, St Anthony never became Pope, and even if made Pope could not have ruled the Church, seeing that the extreme warmth of his temperament compelled him with few and rare intervals to sit all day long up to the neck in the midst of a running stream to cool himself, and therefore left him no time for general service, we do not see how this one reported approximation to a miracle, even if we believed it, can help the Papacy. Have the Popes ever once called down fire from heaven, or have they not? If not, they are not the beast from the earth, and that beast has yet to arise and discover himself.

Hence we conclude, that whilst the beast from the sea may represent the last or fourth empire of Daniel, which bears rule over the whole earth; whilst all men wonder after the beast from the sea, and ask who is worthy to make war with him, and crushes or coerces into submission to itself and its allied kings Rome, Greece, and Persia; the beast from the bottomless pit animates the Roman or third empire, by which, bloody as a leopard, almost the entire work of persecution against God's people for His sake has been stirred up and carried on, and continues to oppose truth till Satan, taking to himself his great power, dispenses with the pontificate of the Virgin, and gives to his embodied earthly representative, the beast from the sea, his power, his seat, and great authority. All who know modern history, or have studied magic or the cabala, well know that the leopard was the peculiar armorial badge of the pontiff kings, just as the red dragon, the scarlet-coloured beast of the later western emperors, or the crescent of the Moslem Sultans of Constantinople.

The beast from the sea sets up the Antichrist, but the Roman pontiff, having denied the personal reign of Christ on earth and claimed to be Christ's vice-regent, will be compelled in stern necessity to resist the false Messiah equally with the true, and will receive from him that vengeance which Rome has drawn upon itself by apostasy from its rightful Lord. The beast from the sea, the beast from the earth, and the beast from the bottomless pit, are all three distinct enemies, equally hostile, equally hateful, equally doomed to perish beneath the wrath of the Lamb. Let us bear in mind that the Roman Catholic Church is not represented as the spouse of the one Antichrist, but as originally the spouse of Christ; and having gone astray with *many* lovers, as having seduced other nations,

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not like those kings of the earth who fall with the last Antichrist as seduced *by him.* Hence her judgment appears more terrible. She perishes by fire, the fire with which she would consume the saints. They—the kings—fall by the sword, and how far this may infer any distinction in the economy of future vengeance we know not, nor dare to inquire.

The beast from the sea was not in existence in the apostles' days. Hence it cannot be the Roman empire, which had already begun to decay. *Its rise follows the casting down of Satan to the earth.* But Satan does not appear to have been yet cast down. The dragon gives *him* his power, his seat of great authority. Did he ever give this to the German emperors? Were they not conjoinedly weaker than the kings of England, Turkey, Sweden, or France? Was the German empire so very formidable when saved by Sobieski from Turkish conquest, by Marlborough from French invasion, or when foiled by Frederick the Great, the lord but of one small province? Has not Austria been proverbially unsuccessful in war, and can we speak of her as conquering the earth? However, the beast from the sea cannot in all respects be harmonized with Daniel's fourth beast, although they are closely and indissolubly connected, and in fact are the same, taken from different points of view. The latter, we are distinctly told, is the fourth *kingdom* upon earth, *out* of, not *within* which, a little horn is to arise, differing from ten other dependent or allied monarchies, which also spring out of it. Now, this must represent the empire, not the individual emperor who rules at its overthrow. On the other hand, the beast from the sea is clearly *the* individual ruler to whom the beast from the earth of St John, and the little horn of Daniel, acts as false prophet, for he is taken *alive*, and with the beast from the earth cast into the lake of fire, whilst his army is killed with the sword, and the fowls filled with their flesh. But an empire cannot be taken alive, therefore it must be an individual emperor. No such emperor has yet arisen, nor any empire of 1260 years' duration, except those of Persia, Greece, and Rome, all which have lasted two thousand years or more. *Ergo,* the rise of this Antichristian emperor is yet to come. But the beast from the earth arises *after* the beast from the sea. If, then, we do not yet behold the beast from the sea, we cannot discover the beast from the earth amongst existing monarchs, and both beasts must be equally distinct from that of the bottomless pit, which represents an empire already existing in the apostle's days, not as the other two, the individual who heads, develops, and works up the system into full activity—as it were, embodies it in himself. We say

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that Napoleon became captive to Sir Thomas Maitland. We cannot say that the French empire became captive. We may hold that the beast from the bottomless pit now exists in full and murderous activity, without also holding that her last ruler has already appeared; that the Russian eagles can never hover over the ruins of the Vatican, or that the Pope has already conquered the earth, in defiance of those historical facts which prove that all his attempts to pass spiritually the Danube, the Tigris, or the Severn, result in defeat, as did the carnal invasions of the Pagan emperors.

Again, the vials are poured out apparently upon the entire earth, not merely on the Roman world, and the earlier affect the beast from the *sea*, the *latter* Babylon. Hence, the two must co-exist, along with the beast of the earth as well. Have those vials yet been poured out, or have any of them? Let us ask the excellent and venerable Dr Keith, whose slightest word deserves deep consideration.

According to that great and estimable writer, the third vial poured out upon the rivers and fountains of waters which became blood signifies the battles fought upon the Italian rivers by Napoleon Bonaparte, between 1794 and 1799. Now, with all possible deference, we would ask Dr Keith to point out any series of continued military operations that were not carried on upon rivers and fountains of waters, or their vicinity. To march an army of eighty thousand men even one day's journey from water, were to destroy it, setting aside the fact, that the river-courses generally mark the strategic features of a kingdom. Besides, too, it happens that these campaigns were singularly bloodless, although brilliant as to scientific manœuvring. Even Sir Archibald Alison, for once, has stumbled upon a reflection both true and new, as to the infinitesimal character of the losses sustained by both sides, till the Russians, *after* the supposed close of this vial, came into the field. The early battles of Bonaparte were beautiful chess-playing. The instant the Austrians found themselves turned by the superior rate of French marching, they fell back, leaving a rear-guard to gain time, and surrender. Battles were gained by bravado, not by bullets. In the whole of Napoleon's Italian campaigns, the effusion of human blood was less than in the single battle of Borodino, in 1812, and not one-fourth of that sustained in a year of Russian war. Any battles fought any time would apply as well, most battles much better, to the prophecy at issue. Yet Dr Keith forgets that the prophecy does not say that the rivers and fountains were filled with blood, but "that they *became*

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blood." I know no trace *of this* in Napoleon's campaigns. At Arcola and Lodi, it is true, Napoleon made a feint of forcing bridges, but those at Arcola were not across a river, but upon a stagnant lake. It is, however, when we take the explanation commonly given of the second vial that we see the utter inconsistency of Frere, Habershon, Keith, and Cunningham's theories with facts. The sea became as the "blood of a dead man, and *every living soul died in* the sea." It is not unnatural that a venerable divine, reading of the fearful fight of St Vincent's where two thousand, or Trafalgar where five thousand, cannon were engaged, should shrink at heart from the fearful bloodshed which he naturally supposes must result from such a storm of war. A slight reference to the admiralty and military records will, however, undeceive him. At no time during the period quoted were less than two hundred thousand seamen employed by the belligerent powers. As many more at least were engaged in merchant vessels. What proportion perished by war? Was it one-tenth? Was it one-twentieth? Was it one-fiftieth? Was it one in a hundred? Was it more than *a half* per cent. in any one year, or one in two hundred of the number engaged? Was it usually *half* this? Did so many as three hundred British sailors fall in any of the six great battles fought between 1793 and the Peace of Amiens, in which ten or twelve thousand men were on each side engaged? Was or was not the life of a seaman, after allowing for all risks of war, safer than that of a tailor, a shoemaker, a painter, a merchant's clerk, or any sedentary operative? If so far from every living thing dying in the sea, the average amount of deaths in action in any year amounted barely to one in two hundred, and taking the average of the war, probably not more than one in five hundred; how can we say that the sea became as the blood of a dead man, and that every living soul died in a sea which half a million of sailors continued to navigate in sound health? Much of the blood spilt was that of English, Dutch, and Danes—*none* of Italians or Romans. In the *latter* part of the war, more English than French fell, for the fighting was nearly confined to cuttings out. Nothing is more remarkable than the very small sacrifice of life in naval war. With the solitary exception of the cutting out the Hermione (which being manned by Irish Roman Catholic mutineers, was carried sword in hand by a purely English crew, without giving quarter or using fire-arms), the severest naval conflicts of the last war hardly equalled in mischief a land fight with one-fourth of the men engaged. The reason is evident: in the

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one case, human bodies, in the other, oak timbers, receive the bullets. Even the siege of Acre will not help the commentators to whom we refer, for the slaughter was on the land, not on the sea, and confined to French soldiers cut down by the sabre in the streets. Surely, then, more unsatisfactory solutions never were assigned, and when so great a man as Dr Keith condescends to accept them, it must be only in preference to others still worse.

If, then, the vials are to be poured out upon that beast from the sea, who rules but twelve hundred and sixty days, and no such vials have been poured out, then we have a fresh reason for denying that the beast from the sea is identical with the Romish beast of the bottomless pit, whose troubles came in one hour, at the moment when the woman rider sits as a queen exulting in happiness, and boasting that she shall see no sorrow; whilst the beast from the sea and his subjects have, during the three preceding vials, writhed in agony, and blasphemed with pain.

Nay, more—it is not till several of the vials have been poured out that great Babylon comes into remembrance before God. But it can hardly be alleged that God orders the vials to be poured out upon her before she comes into remembrance, or that she sits a queen and sees no sorrow with the waters turned into blood around her and her flesh scorched with intolerable heat, if those vials really affected her. If all her judgments come in one hour, then her judgments cannot be the seven vials, which apparently take up three years and a half for their infliction, and the existence of distinct and rival Antichristian systems is clearly pointed out—the sufferings caused by the vials probably leading to a vast northern irruption into Europe, just as the drying up the rivers in Tartary drove the Gothic tribes headlong into Europe.

Again, God's people are called to come out of Babylon. But none are called to come out from under the beast of the sea, for none appear to exist under his rule. The kings of the Roman earth, Spain, France, Portugal, Naples, Piedmont, Belgium, Bavaria, deeply lament the fall of Babylon, but survive her, and continue clearly as a distinct Antichristian system after she is destroyed by the ten kings of the north. If, however, we observe more closely, we find these *very kings of the earth,* not the ten kings who destroy the woman and who proceed from the head and lie beyond the body of the beast, *but those who lament for Babylon* united with the beast from the sea, in war with the Lamb. We have the beast from the sea with the ten kings; the beast from the earth,

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and the kings who lament for Rome, and who, therefore, must be part of the Roman empire, beaten and overpowered and brought into vassalage by the beast from the sea and that from the earth, and forced to combine with and obey their will, probably after some great national outbreak which has broken their power.

Hence, they must be separate and distinct existencies. We might as well say the French emperor, *and* the sovereign of the French, *and* the ruler of France and their armies, as adopt the common interpretation which makes the beast the Roman empire; the kings, those who divide that empire between them; and the beast of the earth, the Pope of Rome.

The kings of the earth clearly constitute the remnant who are slain with the sword of him that sitteth on the horse, distinct alike from the pontiff, who, with his followers, has already perished before northern attack, that "great hail, like the weight of a talent," and from the beast of the sea, who is taken alive and cast into the lake of fire. The smoke of Babylon arises *before* heaven opens and the Son of man descends; but it is not till the Son of man descends that the beast from the sea and the beast from the earth and the kings of the earth gather their armies to fight against him. If no other reason presented itself, this would disprove the identity of the two Antichristian powers now referred to.

Another point is to be regarded, even at the risk of partial repetition. Daniel speaks of the fourth *kingdom*, not of the fourth king, in the singular. He speaks of the ten *kings* and the eleventh, who arises after them, not of eleven *kingdoms*, into which the fourth is divided, but of eleven kings proceeding from it, just as Bernadotte, Jerome Bonaparte, and other usurping adventurers as kings proceeded out of the French empire. Scripture nowhere says that these ten kings shall have successors or found dynasties. The Apocalypse, on the contrary, limits their reign to one hour, or little season, during which they give their power and strength to the beast. It does not even seem certain that they exist for more than seven years, or the double period of one thousand two hundred and sixty days altogether, and it is *possible* they may not continue for even the latter time. What right have we to turn kings into kingdoms, when the Word of God so carefully distinguishes the two? The little horn, be it observed, misleads, but only substitutes himself as temporal chief for three.

If Scripture mean anything, Daniel, when he uses the word "earth," expresses the whole cosmos, for he expressly describes the *four* monarchies as arising out of it. If so, it

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includes Persia and India, the territories over which Daniel was ruler. But has there yet been any empire ruling alike Rome, Asia, and Persia? Have these diadems ever been borne by the same head? Has Persia ever for one hour yielded to the power of Rome? Has Persia bent before the Papacy or before the Germano-Roman Cæsar? Divines who talk of four *universal* empires supplanting each other, tell us it has. Profane historians unfortunately do not record the when or the where, although they do speak of one empire supplanting, and of one temporarily invading the other; but they do record the bloody defeats of Crassus, of Antony, of Valerian, of Julian; neither do they tell us when the Greek realms became Latinised, nor when the fair-haired Goths yielded to the Roman sword, and still less when either Roman sword or pontifical crozier ruled beyond the Boryshenes, or waved across the Tigris.

Hence, then, we conclude, that since the last Antichrist is to destroy three kings who exist at his appearance, and who form no part of either of the four great monarchies, although springing from and closely connected with the fourth, to reign till the Ancient of days come, yet for but one thousand two hundred and sixty days altogether, that the Pope—who has conquered no sovereigns, whose reign is co-extensive with that of all the princes of the Roman empire, just as the pontificate of Dioclesian extended through the civil and military jurisdictions of Constantine, Maximus, Galerius, and Licinius, who has already reigned one thousand four hundred and sixty nine years over nearly the same geographic limits, who has never been able to establish his pontifical authority beyond these limits, within either the Greek or the Northern, nor to exert any at all in the Persian territories—cannot be the beast whom all that dwell upon the earth worship, although he is the high priest of those mysteries by which all nations are more or less influenced, and of that Church by whose fornications all sovereigns are misled. We hold then, also, that the Roman empire, or beast from the bottomless pit, over which alone he *rules*—he may for a time *deceive* others—is distinct from that warrior beast from the sea, of which we witness not yet the final development, and of that beast out of the earth, which carries out the influence of the first beast, and acts as its delegate over the Greek empire, and which we believe identical with the king of fierce countenance, who practises against the God of gods.

But there are yet two other enemies corresponding, as the writer is inclined to believe, with the first and second empires,

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and who are destined to head the forces of those empires and wield their energies in the last great strife with the Lord and his Church.

Of these, the first is that sovereign commonly called, for distinction's sake, "the king of fierce countenance" (Dan. viii. 20).

This prince, again, good and holy men have sought to identify with the Pope and with the little horn of Daniel's *fourth* empire, as well as the wilful king. That they ever should have done so arises from their having read the Bible through Jerome's spectacles, which, originally framed to deceive, have now become coated with dust.

The Bible describes the Macedonian goat as charging the Persian ram, and trampling upon him, and leaving him helpless, but not killing him, for we are told, chap. vii. ver. 12, that the life of the Persian ram was prolonged for a season and a time.

According to commentators, however, the universal Babylonian empire shrank into the dimensions of the Persian, and the Persian empire was swallowed up in, and became incorporated with, the Greek empire of Alexander; the Roman afterwards swallowing up and incorporating both Persian and Greek. This statement is simply untrue. The Persian empire proper no more became Greek than France became England, because the English bowmen and Welch billmen of Henry VI. for some years garrisoned its capital. The Persian empire is now existing, and ever has existed, distinct, independent, unswallowed up. Its dominion taken away, but its life prolonged; its character unaltered, save that its wickedness has increased.

The Scripture expressly says, that when the great horn or first king of Grecia was broken, four small ones stood up to contest the succession, but not his power. This was precisely true. The Grecised and Grecisable dominions were divided between *four* kings, and still constitute four kingdoms or vice-royalties,—Egypt, Syria, Anatolia or ancient Pontus, and Roumelia or European Turkey. From Alexander's days till now, they have ever remained distinct in language, literature, and natural limits. All are, however, connected by Greek pachas, for all the clever Moslem are either Arnaoot Greeks or Circassians, and Greek soldiery, Greek officials, and Greek priests. Abbas Pacha, who rules Egypt, is as much a Greek as he who reigns at Scutari; Mohammed Ali of Egypt, as his rival Ali of Janina, and each and all, as Alexander or Ptolemy Lagus. True that each professed *in public* to believe the Koran, and each *in secret* ridiculed its pretensions,

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laughed at its laws, and was as decided an atheist as Democritus himself. If not belied, all are initiated in those occult lodges of the East, which teach all worship save that of the Evil One to be alike lawful and alike open. In these four kingdoms, however, Persia was not included, and all commentators have been forced to blink the fact that very speedily her independence was retrieved. It is true, also, that first Roman, then Arab, and now Turkish settlers have intruded; but the Romans have perished—the Arabs vanished—and the Turks each day slowly disappear. The Turkish empire, if we are to believe Gibbon, differs no more from that of Constantine, than that of Constantine from the rule of Alexander. We need say no more. These four great divisions are acknowledged by all. Constantinople, Prusa or Nice, Antioch of late, Pergamos in earlier times, till she parted with her palladium, Damascus, and Alexandria, are household words for the natural metropolis of each, and no one will deny that they are, to all intents and purposes, as distinct kingdoms as were Wales and England under the reign of Cadwallader, hereditary ruler of the first, emperor by conquest of the second, or England and Hanover under the reign of George III.

Now, we would first observe, that it is in the latter time of these kingdoms that the little horn springs from the goat, and the king of fierce countenance appears; but these four kingdoms did not shape themselves at all till about B.C. 300; up to that time we find Polysperchon, Cassander, or Antipater, Antigonus, Eumenes, Seleucus, Lysimachus, Philip Aridæus, contending in fierce struggle. Six hundred and eighty years had therefore passed before the Bishop of Rome became high priest of the Latin worship. Can it be said that this was at the latter end of these kingdoms? Deduct 183 years 2153, and what remains? We find that 1370 have elapsed since that period; and assuredly Egypt, under the hereditary sway of Abbas and his Albanians—Syria writhing under the viceroyalty of Isset—Asia Minor pressed down by Jafet Pasha—and Roumeli the sport of Reschid, are as distinct then as now. One emperor, it is true, nominally rules his four pachas of three tails, just as Justitian swayed his Gothic or Sclavonian prefects; but the territorial jurisdictions, the system of taxation, the natural boundaries, the races who inherit, the police who oppress them, remain as before, slightly, and but slightly, affected by the colonisation of the Osmonlis, who admitting no native to marry into their race, are fast disappearing, and even if unassailed from within, will in another century leave no memorial of their ever having existed, save their burial-

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grounds. Unless, then, we allow six hundred to be more than thirteen, the latter time of these kingdoms had not revived at the rise of the Papacy.

But we are curious to know what the Pope has had to do with the Greek empire? Were its clergy appointed, its ecclesiastical tribunals chosen, its discipline and details duly reported to him? Quite the contrary. At the Councils of Ephesus and Chalcedon, as claiming to represent the first see of the Christian world, and being the highest monarch in the universe as Pontiff of Rome, King of the Ages, the Pontiff of Rome, it is true, by his legate, took the first place, just as the Emperor of Austria would take the right of the Spanish sovereign at a general council now. The imperial representatives of Constantinople took the second. The council was like the Congress of Verona, but the Pontiff could exercise no authority southward or eastward of Italy, except by acting on the mind of the Emperor of Greece, who was also head of the Greek Church; and he continued to possess the power of thus acting only so long as the emperors entertained hope of negotiating by his means for Gothic support against Persian or northern attack. No Pontiff has ever set foot in the Greek empire. The followers of the Papacy there, far from ruling, are treated but as tolerated idolaters,—as rayah slaves, forbidden to wear arms, to ride horses, to use gay colours, to hang up bells, or to erect fresh places of worship. Their evidence against the word of a Turk or an Arnaoot goes for nothing. No Papal nuncio has for many centuries exercised even indirect influence. How, then, can the Bishop of Rome be the king of fierce countenance, who restores the empire of Alexander, and assumes the place of those four horns into which the one notable horn had been divided, and grows great towards the south and towards the east and towards the pleasant land?

This king becomes great to the south, the east, and the pleasant land. Now, the Papal States constitute the *eastern boundary* of the Roman as an established creed. To the south of Naples, itself a feud of Rome, the Mediterranean has cut off the spread of Popery, and we find few but Moslems on the opposite coast.* In the Holy Land we doubt if there are 1500 Romanists altogether.

We cannot admit, then, that the king of fierce countenance

* The Pope's power eastward of Rome is limited to ten or twelve thousand Mirdite mountaineers in Albania; and double that number of Maronites in Mount Lebanon, both slaves and vassals of the Turks, unable to erect a chapel without their permission. Is this growing *great* towards the south and east and the pleasant land?

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is the meek and mild, and glozing and begowned Pontiff of the Seven Hills. At the same time, we cannot but see a correspondence, it may be a fancied one, to the beast that came out of the earth and spake as a dragon, and which causes men to worship the beast from the sea, whose deadly wound was healed.

Would it be an improbable thing that, when the Osmanli rule shall have ceased, the head of the Greek empire may stand in precisely the same relation towards the great Sclavonian power that the beast from the earth does to that from the sea, distinct from, yet influenced by it, combining with it, united with it by the tie of a common idolatry, promulgating its Antichristian doctrines, yet dependent for support on its sword? May not the Pan Sclavonian ruler be the great warrior king, ruling over millions of soldiers, find in his vassal patriarch aid, assistance, and support, to subjugate the world to his worship? Surely there is no improbability in this. The army and the aristocracy of Russia are Sclavonian, but the creed of her priesthood is the Hellene still. Pallas Athena is as much their patron goddess as Cybele of Rome. Greek dexterity and acuteness may give edge to Russian force.

But Scripture is decisive; Zechariah tells us of a fierce war between the Greeks and restored Jews, in which our God "bends the bow with Judah, fills it with Ephraim," and enables his people to tread down their enemies like mighty men. Now this all admit to be future. But it is clearly a different war from the following one of Prince Gog, where the beast from the sea, the false prophet, and the kings of the earth, and *all* nations are gathered together against Jerusalem, and the city is taken and the women ravished, for in the defeat of the Greeks human valour is the means employed, whilst Prince Gog and Antichrist are destroyed by the appearance of the Lord in glory. When Judah fights at Jerusalem, and treads his enemies as the mire in the streets, and the Lord is seen over him, we cannot believe that this is the same event with his going into captivity, and tamely yielding to the sacking of his capital, and the insult of his defenceless ones?

I would not dogmatise upon this. It may be that these two evil beings are themselves distinct. I profess not to feel any clear conviction either way. One thing alone I know, that the king of fierce countenance who practises and prevails, and destroys the mighty and the holy people, but is broken without hand, cannot be the head of that apostate Church which animates the nations, but is herself at last destroyed by the *ten* kings of the north, all of whom join against her with the

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beast, but seven only of whom survive the coming of the last Antichrist.

But we must close this article, which has already far outrun due limits. The wilful king requires longer thought and deeper study than we have been able to spare. That he, too, is a distinct enemy from the preceding ones we feel inclined to believe, yet that to a certain extent he is connected with *all;* that he is the Assyrian of the last days against whom Judah shall raise up seven shepherds and eight principal men. We are also inclined to think that he strives fiercely with the kings of the north and of the south, of Russia and of Rome; that he is assailed by the ships of the Greek empire in his attempt to seize Egypt and Africa; all seem clearly to shew that he is the last head of that Perso-Assyrian sovereignty which led first into bondage God's people, and which shall end by attaining a pitch of blasphemous profanity not yet permitted to man. We are inclined to suppose that he will spring perhaps from the northern land, like all the successive founders of oriental dynasties, but descending from a Hebrew ancestry, will seek to establish a vast eastern monarchy at first in alliance with the king of the north; that when the beast from the bottomless pit, or the Roman Papacy, assails Jerusalem, there to set up the worship of the Virgin on the Temple Mount, he may strike for rescue of the restored Hebrews, and thus become recognised as *their* deliverer, and from being their ally claim to be their Messiah; that his mind, led away by his triumphs, may then expand to evil, that he will deliver himself more and more to Satan, until at last rushing into all sinful mysteries, he cause Satan, his master, to be worshipped as the supreme God; that the eastern world will submit: that when the grace of Jehovah is suddenly poured out upon the Hebrews, and they refuse to worship, he will go forth with great fury to destroy many; and that when he perishes, before the coming of the Son of man, the warrior beast of the sea—*the Antichrist of the Gentiles*—and the glozing impostor of the earth, disbelieving the returned Saviour—a Saviour visible *it may be* only to the elect—hasten with their myriad legions to the attack of the devoted city, as they hope to avenge his overthrow, but finally to perish in that terrible conflict which is called the great day of God Almighty.

These views we dare only to suggest as possible. That the Roman Empire is the southern we nothing doubt, because it anciently held Africa, well nigh to the tropics; and all that territory, once Romanist, is now passing into the power of Louis Bonaparte, who, or one of his successors, will probably

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recombine the Latino-Celtic nations under one military head. Let him but succeed in making the wild Bedoweens, whose trade is plunder, French mercenaries, and we doubt if twenty years elapse before their hordes, pushing through the Negro territories over the Mountains of the Moon, exchange shots with our own Hottentot riflemen on the banks of the Keishamma. Rome is the only empire which has ever held territories southward of those ruled by Daniel. Thus, then, as this king can be neither the king of the north, the king of the south, nor the Roman emperor, (since the southern king is at first his ally, afterwards his defeated enemy), it seems clear that he must be the Jewish Antichrist, the awful being who comes in his own name, and whom the Jews will receive.

Vague, desultory, and defective, as are the preceding thoughts, they may at least afford food for reflection for deeper students and holier men. Can they deliberately say that the reign of the Pope has not lasted 1471 years already? Can they prove that the Papal power has ever established itself over any race which yielded not to the Roman legions? that Rome ever has Romanised any part of the earth not now Roman Catholic? that it ever conquered Persia or the North? Jerome, it is true, maintains the affirmative—let his authority go for what it is worth. Has it ever been successful against Protestant States in open war? Has the Pope ever made men worship the German empire? Has ancient Rome any existing or representative head save the Pontiff? Has any Pontiff ever called down fire from heaven? Does the Pope forbid Jews, Moslems, or infidels, resident in the Eternal City, who refuse to bear the Austrian mark, to buy or sell? If none of these commonly received things be so, if not even one of them be true, then the Protestant theories will all have to be carefully examined, revised, and recomposed; nor must the great names of Elliott, Keith, Mede, Cunningham, Birks, or Bickersteth, blind us to the obvious defects. In truth, the entire theory of the four empires, as commonly made out, was first framed by the Jews in support of the pretensions of their false Christ. It was then modified by those Fathers who spiritualised the letter, whilst they carnalised the spirit of revelation, and who, incapable of distinguishing the difference between an individual baptized into Christ's outward Church, and a foreigner naturalised into a new city, or a stranger initiated into a masonic brotherhood, looked on regeneration as the result of mere outward acts, like the mystical washing of the mysteries in which they had been members; and forged, therefore, a complete system of chronology, and

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invented a series of events to make out that the last empire had already in their time passed away, and that the stone cut without hands *already* filled the earth. In this they were aided by the ignorance of their hearers; but the recent discoveries in Egypt, especially when combined with the observation of the astronomer-royal and the researches of Sir William Jones and Dr Richardson in oriental history—which seemed unintelligible till explained and confirmed by Champollion, Henry Layard, and Dr Hincks, all shew that the time is come for us to study the connexion of Scripture and profane history for ourselves, and that if we look at it steadily we shall find every word and letter of Isaiah, and Jeremiah, and Daniel—without straining word or expression, or having recourse to poetical hyperbole—borne out by fact. If, however, we insist on taking our stand on Jerome's interpretations, or those of Tychonius' vagaries, we shall become the very jest of the intellectual sceptic and the infidel rationalist.

Art. III.—GENESIS.

Genesis iii. 20.—"And Adam (*Heb.* the man) called his wife's name Eve (*Heb.* Chavah), because she was the mother of all living." *

The sentence has now been pronounced, the criminals have heard it and have left the place of judgment, each, doubtless, occupied with his own thoughts and pursuing his own way. Satan goes out from the presence of the Lord to begin his "going to and fro in the earth" (Job i. 7), to lay his snares, to prepare his wiles, to forge his fiery darts, with double malignity, because he has been foiled in his purpose utterly to ruin the race. The woman retires to brood over coming grief, yet to mingle happier thoughts with her darker musings in the anticipation of the promised offspring which was to be the issue

* Was this her first name? or was she called *Ishi* before, and now, like Abraham, had her name altered to express her new circumstances, as mother not of the dead, as she might have been, but of the living? The Septuagint translate the Hebrew name and call her *Ζωη*. Perhaps it would have been as well had we done the same; for surely to an English reader the meaning of the passage would have been better expressed thus, "and the man called his wife's name *Life*, because she was the mother of all *living*." There seems no reason for De Sola's change of tense here, into "now the man had called;" nay, it appears from the way in which the statement is introduced, that he had *not* called her so before.

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of her pain and travail. The man departs to look round upon a blighted Paradise and a ruined earth, to brood over the days and nights of toil that awaited him, till his brief day here be done; yet to cheer himself with the thought that there was love even now for him, and the undoing of the evil in the end.

What space may have intervened between the announcement of the sentence, and the scene in this 20th verse, we know not. We may suppose it to have taken place when Adam and his wife retired from the present vision of Jehovah. They talked or silently mused together over what had just befallen them,—over the evil and the good, the falling and the rising, the condemnation and the pardon, the curse and the blessing, the past, the present, the future of their life. Then the man, as if catching up the notes of grace which were just dying away amid the trees of the garden, adds his Amen, and embodies them in the name of her who was now doubly knit to him, doubly one with himself.

The fact that it was not God but Adam that gave the name to the woman, teaches us much. Why did not God give Eve her name as He had done to Adam? God did not allow him to name himself, even in his innocence; yet now in his fall he permits him to name the woman, nay sanctions his so doing. This was for such reasons as the following:—(1.) To shew his grace. What grace, what tender love is displayed in allowing man to give a name to his wife,—and such a name,—Eve—LIFE! (2.) To shew that Adam was not to be deprived of his headship. He was still to be "head of the woman," even in his fall, and as such he names her. (3.) To shew, that though Adam had so cruelly flung blame upon her before God, yet no estrangement had followed. She was still bone of his bone. They had been companions in guilt, they were to be companions in sorrow, and they were fellow-heirs of the hope just held out to them. Thus they were reunited in new bonds of mingled sadness and joy. (4.) To shew the direction in which Adam's thoughts were running, that from this manifestation of the current of his thoughts we might learn how the promise had taken hold of him. This verse gives us unequivocal insight into the state of Adam's feelings. It exhibits him to us as one who understood, believed, prized, rested on the divine promise which he had just heard. He stands before us as a believing man; and we might say of him, "by faith Adam called his wife's name Eve." It is the voice of a believing man that speaks. One cannot mistake either the word or tone. Unbelief could not have spoken thus; none but a believer could have thought on such a name—a name that takes all its significancy from the

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promise—*Life*, or the Living One,—doomed, and yet living, —nay, dead by law, yet living; mother of the living; mother of a spared race; mother of one who is the Prince of life, "the resurrection and the life;" mother of a family of men, alive from the dead! He takes the promise, he ponders it, he receives it as a faithful saying and worthy of all acceptation, and, on thus receiving it, he gives vent to his feeling, and utterance to his faith, in this expressive name. What can this verse be but the solemn utterance of Adam's faith in the divine promise? Surely this is one of the most simple and child-like, yet one of the most expressive ways of proclaiming his faith; and as Abraham expressed his faith by calling his son *Isaac*, "the child of gladness," so did Adam by naming his wife *Eve*, "the mother of the living." He looks at her and says, "I see in thee the divine promise all realised,—life, not death, coming from thee; God carrying out his purpose of grace in thy seed, though afar off; I see in thee the pledge and embodiment of divine forgiveness and love, and I proclaim my faith in all this before God and before posterity, by naming thee *Eve*."* This name is not the mere burst of feeling or a vague expression of acquiesence or wonder; it is the explicit confession of his faith. It is as a believing man that he speaks—a man strong in faith, and wishing to hand down to posterity a declaration of his confidence in the promise of a gracious God.

How simple is his faith! He has just been listening to the voice of God announcing grace and life through grace; and forthwith he believes. He cavils not, questions not. A dark cloud had come between him and God; but now that cloud has passed, and the true light is shining again. He has just for a moment tasted the bitter cup of separation from his God (and who can tell the agony of that interval?), and straightway he is brought back to his father's love and bosom. The child has but wandered a few steps from the parental door, when it is snatched up by the fond mother's arm and replaced beneath the happy roof, never more to stray. The sheep has but gone a little way from the fold, enough to let it feel the bleakness and famine of the desert, when it is seized by the shepherd's strong hand and carried back in joy.

How immediately and how simply he believes! "Faith comes by hearing;" he heard and believed, taking God at his word, and giving him credit for speaking nothing but the truth,

* "He manifests his faith in the promise of the Messiah by whom he was delivered from death, and in whom he and his posterity should live for ever." —*White on Genesis*. This author has one or two excellent thoughts upon this verse, though diffusely set down.

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though no sign was given. God had spoken; who was he that he should doubt or hesitate, or reckon it presumption to return to God at once? He has spoken but *dimly*, no doubt; it is a very brief word of promise, yet he sees in these few words the free love of a forgiving God—and that is enough. He tastes that the Lord is gracious; and how sweet must that cup of grace have been to the parched lips of Adam! God has spoken *once;* but that once suffices, for he with whom he has to do is the God that cannot lie. We, with a thousand promises and assurances of love, doubt and tremble; Adam, with but one word, unratified by sign or token, believes.

If any one might have needed a sign, it was Adam. If any one might have said, "I am too great a sinner, I dare not at once believe," it was Adam. For his was deep guilt indeed: he had ruined a world; he had let in the flood of evil upon the earth; he had banished God from it; he had helped God's enemy to triumph; he had known what holiness was, and therefore knew what sin was. If any might have shrunk from trusting at once, it was Adam. Yet he believed, and it was counted unto him for righteousness. Nay, he not only believed, but he "confessed with his mouth;" he testified his faith; he proclaimed his sure hope of everlasting life.

Go, sinner, and do likewise! Go, and like a child receive the simple word of God, speaking to you in love. Go and take forgiveness at his hands, and sonship and the kingdom and the glory. Do not, in the pride and presumption of your heart, speak of your unfitness and unworthiness, as if you would fain be fitter or worthier of the favour of Jehovah. Go, and as you are by birth a child of Adam, rebelling and departing from God, become by the second birth a child of Adam returning and reconciled. Take God's promise of life—life through the living one—the seed of the woman; take it and be saved, take it and be blest; and when thou hast thus received God's record, confess with thy mouth, as thy first father did. Make it manifest thou art a *believing* man; not a doubting, distrusting, wavering man, but a *believing* man.

V. 21. Unto Adam also (*Heb.* and unto Adam) and to his wife did the Lord God make coats of skins* and clothed them.

Adam's faith, so far as it went, was true and firm, but it was

* כתנות עור, coats of skin. Tunicas pelliceas, *Vulg.* Χιτῶνας δερματίνους, *Sept.* The word denotes properly, under-garments, fitting closely to the body. Thus there are three points of contrast: (1.) skin contrasted with fig-leaves; (2.) close-fitting garments with the loose fig-leaves; (3.) the self-made fig-leaf clothing with the God-made skin-clothing.

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dim. The extent of his own wants he knew not. The kind of remedy which his case required he understood not. The way in which the promised deliverance was to come he could not foresee. All that as yet he knew was, that God had revealed himself as gracious and pledged his love; therefore he could trust him entirely, not merely for shewing favour to the sinner, but for providing a way in which grace and righteousness might be reconciled.

Adam, however, having now made solemn confession of his faith, God proceeds to take another step by which some farther insight into the process of deliverance was to be given. Adam had believed at once, without sign or pledge exhibited, and God honours his faith by a farther revelation of his purpose, making him to know that "blessed is he that hath not seen and yet hath believed," that "to him that hath shall be given," that "if any man is willing to do the will of God he shall know of the doctrine."

In Adam's first estate no shame was felt, but as soon as he sinned shame covered his face. He shewed this by his fleeing to the thickets, and he shewed it by the fig-leaves with which he covered himself. God now deals with him as one *ashamed*, and who has just cause of shame. He takes for granted that Adam's shame and sense of sin were right things, and he proceeds to deepen them, to make him *feel* his sin more bitterly, to unfold the evil of sin, to spread out before him the infinite wants which sin had occasioned, to make him understand how largely as well as how entirely he must be indebted to God, and to teach him how great that redemption must be, and that Redeemer who was to accomplish his deliverance.

He begins by taking off their fig-leaves—for, doubtless, this act was *his*—and then giving them coats made by his own hand, coats of *skin* for their covering.* In so doing was he not saying, "Look at your sin;—it is far deeper and darker than you reckon, so deep and dark that no fig-leaves can cover it

* The utter blindness of most of the Fathers to the real meaning of this, is one of the many proofs that might be given that they neither prized nor knew the truth of salvation by another's righteousness, and life by the death of a substitute. Some of them affirm that the garments were made of "skins of trees;" others, such as Origen, that it is Adam's *body* that is meant, as having become fleshly by his sin. This absurdity Epiphanus refutes in a letter, which Jerome has translated, and left among his own works, calling it *frivolam expositionem* (Jerome's Works, vol. i. p. 210). Theoderet and Athanasius come nearer the truth, maintaining the garments to be really from slain animals, and to be intended to point out to man his sin and its penalty, death. But the idea of sacrifice does not seem to have occurred to them; *σύμβολον ὄντας, τῆς διὰ τὴν ἁμαρτίαν νεκρώσεως αὐτῷ προσγινομένης.*—*Athan. on the Cross and Passion. Works*, vol. i. p. 1012.

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or hide your shame; there must be something else even for your bodies than coverings derived from the trees of the garden—something which I only can provide and put on—not the growth of the fields like these fig-leaves, but obtained by the *death* of the being from which it is taken—something which costs *life*, which points to blood and death—something which will continually remind you that a sinner's covering must be a thing planned by God, provided by God, made by God, put on by God, yet a thing of *earth*, not of *heaven*, a thing not outwardly comely or bright, yet *costly*, so costly that even God can obtain it only by taking that which is more precious than gold or gems, the life of the creature which he has made."*

Thus was man taught that one great point in his coming deliverance would be the covering. He needed to be covered, else he could not look up to God, nor could God look upon him; nay, he could not look upon himself without shame. One awful feeling of the sinner is that he is naked before God, and this feeling is met by the clothing provided by God. But as this feeling of shame is the result of sin and a consciousness of guilt, the covering must be one which will assure him of forgiveness, for if the covering does not of itself proclaim pardon, it will not remove the sense of shame. It did this even in symbol when Adam was clothed with the skins, it does so more truly when we see in it the righteousness of him who was delivered for our offences and raised again for our justification.† Man's raiment will do nothing—his goodness, his repentance, his prayers, his feelings, these cannot cover sin nor hide shame nor purge the conscience; it must be through death that all this is to be done.

God himself must do it all. He selects the victim, he slays it, he makes the clothing, he puts it on.‡ From first to last

* Man was not left to provide this clothing, for the right to use animals for such a purpose could come only from God, and because "God would teach man that it belongeth only to God to cover sin with the clothing of the Redeemer's righteousness."—*Diodati.* Some suggest that Adam was thus to be humbled and made to feel how low he had fallen when the beasts of the field must furnish him with clothing.—*Fagius.*

† *Athanasius* referring to Christ being stripped of his garments, remarks strikingly, "it became Him when leading man into Paradise to put off the garments which Adam received when he was cast out" (*Works*, vol. i. p. 1012), as if Christ thus took more completely our shame as well as our sin upon him.

‡ At this time, no doubt, sacrifice was instituted, and the coats were the skins of the slain victims. Adam would at once connect these things together, the woman's seed, the bruised heel, the sacrifice, the clothing; and how much of Christ would he learn from this! That sacrifice should originate with *man*, or be a device of his for appeasing God is incredible. How could man suppose that God would be pleased with the slaughter of one of his own creatures,

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salvation is of Jehovah! It is salvation by death, by sacrifice, by the substitution of life for life. Nor could Adam fail to trace here a connexion between the slaying of the animal from whose skin the garment was made and the bruising of the heel of the woman's seed. That slain lamb and that bruised heel were in some mysterious way linked together. Time would evolve the connexion; meanwhile, the man ponders it in his heart as he looks upon his clothing and remembers whence it was obtained.

VERSE 22.—"And the Lord God said, Behold, the man has become as one of us* to know good and evil; and now, lest he put forth his hand and take also of the tree of life (*Heb.* the life), and eat and live for ever; (23) therefore, (*Heb.* and) the Lord God sent him forth† from the garden of Eden to till the ground from whence he was taken."

Adam has now been clothed with the God-provided raiment; not raiment such as he would have devised or felt himself at liberty to propose,—raiment which reminded him of his sin, yet exhibited the way of forgiveness and life through the death of a substitute. He stands before God as an accepted man, covered with a garment which removes his sense of shame, and enables him to look up to God without blushing or wishing to be hidden from his face—teaching us that God's *first* dealings with the sinner are always about the matter of *acceptance*, and that this therefore ought to be our first point in dealing with God.

But the question of acceptance being settled, that of discipline begins. On this Adam is now to enter. He had much to unlearn as well as much to learn. He had to be taught that, though forgiven, he stood now on a different footing from that on which he stood when a holy being, and that therefore a new line of treatment must be adopted. He might suppose that, being restored to favour, he would be reinstated in his former privileges, remain in Eden, and have access to the tree of life

or what connexion could man discover between the death of one of these and pardon? Besides, what right had man to take away life? Could he have dared to do so without a command from God? Those who speak of there being a rooted idea in the minds of all men as to the connexion between the suffering or death of a creature and the appeasing of God's wrath, have yet to tell us how and when and where such an idea came into their mind?

* Lord Barrington, in his treatise "on the Dispensations," following the Chaldee paraphrast, would render this—"Behold, the man is become one from us, or separated from us," *i. e.*, he has withdrawn himself from our allegiance. But this form of expression is not natural.

† Aben Ezra, cited by de Sola, says, that שִׁלַּח followed by the preposition מ "conveys a reproach, and implies forcible expulsion," as in Jerem. xv. 1. See also *Fagius* on the passage.

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just as before. This, however, cannot be. He is not to be at once placed upon his former footing, he is not to go on eating the tree of life, thus prolonging his days and enjoying an immortality on earth. He has sinned the very sin against which God had warned him, he has gotten "forbidden knowledge by forbidden means," and thus far he has gained his end; he has become as God, by eating of the tree of knowledge. God has forgiven him freely and without reserve, yet between his past and his future condition a great gulf must be fixed. He is indeed to "live for ever," but not the same kind of life, nor in the same way as heretofore. The immortality for which he is now destined is to be obtained, not by eating of the tree of life, but through *death*. It is to be reached only by resurrection. Such was God's purpose respecting him and his posterity. It was to a more glorious immortality than that which he had lost that he was now to be led, but its entrance was the grave! Meanwhile he must leave paradise and be shut out from the tree of life.*

God's lesson now to Adam was that he must still return to dust. This part of the doom was to remain, not so much as a remnant of the original sentence, as a chastisement, a needed piece of discipline, and as the necessary passage to the new immortality that lay beyond. Had God allowed Adam to have access to the tree of life, it would have just been saying to him, thou shalt not return to dust; eat of the tree of life and preserve your immortality here, such as it is on this now blighted earth. To prevent him from entertaining any thought of this kind, and to fix his eye on resurrection, he was sent forth from *Paradise* to till the ground from which he was taken, that is, *Eden*.† He was to be cast out of the *inner* circle which had been his home, and whose special fertility would have made his toil in keeping it a source of pleasure;

* How long Adam dwelt in paradise has been often discussed. Some name thirty-three years, corresponding to the life of Christ, others forty days, corresponding to the temptation of Christ! The Jesuit commentator Pererius Valentinus contends for eight days! Willet gives ten reasons for supposing that the fall was immediate, and that the expulsion followed the fall, concluding with the curious Rabbinical argument for this derived from Ps. xlix. 12, "man being in honour abideth not," or literally, "Adam abode not a night." (יָלִין) *Athanasius*, drawing a comparison between Adam and Christ, supposes, that as Christ hung upon the cross from the sixth hour, so it was in the evening that Adam was expelled! See his *Questions to Antiochus*, in one of which he maintains, that as it was on the 25th of March that Mary conceived, so it must have been on that day of the month that Adam was created! Trifling as some of these "questions" are, they contain much curious matter.

† Formerly he had but to "keep and dress," now he is to "till;" formerly it was paradise, now it is the outer region.

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but he was still allowed to remain within the *outer* and less fruitful circle, there to remain a toiling man all the days of his life.

Such seems to be the true meaning of the above passage. There is no ground for believing it to be spoken as an interrogation, far less in irony. What more unlike God than thus to be mocking his creatures at the very moment that he is bending over them in such deep true love. Is this like him that "upbraideth not?" Is it like him who was "grieved at his heart" because of man's iniquity? It is only once or twice that Scripture speaks ironically, and it is to the daringly ungodly, as to the priests of Baal. But does irony befit a scene like this? Standing on the wreck of a newly-made, newly-ruined world, having just proclaimed to man his grace, and pointed him to the coming Redeemer, is it possible that he can utter irony, and wound without a cause his weeping children? Besides, what follows is so solemnly expressed ("lest he put forth his hand and eat and live for ever"), even in its very abruptness so like the solemn oath of God against Israel's entrance on the land ("lest they should enter into my rest"), that we cannot admit of irony in the case at all. There is so much of deep love on the one hand, and of stern judgment on the other, that the introduction of irony here would be quite out of place. Nor will there appear any necessity for such a supposition, if our previous exposition of the tree of life be remembered.*

VERSE 24.—"So (*Heb.* and) he drove out the man,† and he placed at the east of the garden of Eden cherubims‡ and a flaming sword, which turned every way to keep the way to the tree of life."

* Even Augustine expounds the words as ironical; *Verba sunt insultantis*, he says; and Theodoret expounds them as spoken ironically (εἰρωνικῶς); but Adam Clarke well remarks, "Surely His infinite pity prohibited the use of either sarcasm or irony in speaking of so dreadful a catastrophe that was in the end to occasion the agony and blood and sweat, the Cross and passion, the death and burial, of the Almighty's fellow." *Greenhill* would actually have it to mean the very opposite of what it seems, *i. e.*, that man had become "totally unlike" God, making the words ironical in the most extreme way. See his *Com. on Ezek.* ch. xxviii. 3.

† גָּרַשׁ It is the same word as is used for "driving out" the nations of Canaan, Ex. xxxiv. 11; for "divorcing" a wife, Lev. xxi. 7; for "casting out" the bondwoman, Gen. xxi. 10; for the "thrusting out" of Israel from Egypt, Ex. xii. 39. The Sept. give ἐξέβαλε; the Vulgate, *ejecit;* Tremellius, *expulit;* Orton paraphrases it, "he drove out the man by violence." The Jews say that God led Adam gently by the hand till he came to the entrance, and then, as he hung back, He thrust him out by force. "The double expression of the driving of man out of paradise seems to imply, that God would have special notice taken of that judgment of His upon him."—*White.*

‡ The Sept. render the passage. "He cast out Adam and made him to dwell

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Man, however reluctant, must leave Paradise. Neither God's purpose, nor His honour, can allow him to remain. Whether ejected by force we cannot say, but his unwillingness to quit seems implied.

His expulsion is not to be viewed, as is generally done, as mere ejection from a happy dwelling, his own special home, as if this were his punishment. No, it is banishment from God and from his presence, that is the true idea which the passage presents to us.* Paradise was not so much Adam's home as Jehovah's dwelling. It corresponded to the holy of holies; it was the chamber of the presence of the great King. And Adam's being cast out of this, corresponded to Israel's being kept outside the holiest, and not allowed to enter into the immediate presence of God, where he dwelt between the cherubim.† Though Adam's banishment was in some measure of the nature of a *punishment*, yet its chief object was to announce that truth which it took ages to unfold, that there was a hindrance to man's drawing near to God, that "the way into the holiest of all was not yet made manifest."

Man is banished from paradise, yet he is left within sight of it; he is allowed to remain in Eden.‡ He is not driven into

in front of paradise, and stationed the cherubim, &c. They must have had another reading before them. But the word "he placed," in our translation does not bring out the full sense. It is literally, "he made the cherubim to dwell at the east," &c. It is the same word as in Josh. xviii. 1, "he *set up* the tabernacle," Ex. xxv. 8; "that I may *dwell* among them, Ps. lxxxv. 9; "that glory may *dwell* in our land," Ex. xxiv. 16; "the glory of the Lord *abode*, expressions which call to mind similar ones in the New Testament, "the Word was made flesh and *dwelt* among us," that "Christ may *dwell* in your hearts by faith," &c. *Faber* remarks, "the force of the original Hebrew is, that God placed these cherubim in a tabernacle."—*Horæ Mosaicæ*, vol. ii. p. 34.

* Hence Cain, using the same word, says, "Thou hast driven me out" (Gen. iv. 14), and Jonah says, "I am cast out of thy sight" (ii. 4), both of them referring to being *banished* from the presence of Jehovah.

† This "dwelling between," or "sitting upon" the cherubim, refers evidently to the service rendered by the cherubim. Sometimes they are Jehovah's chariot, 1 Chron. xxviii. 18; Ps. xviii. 10; see also Ezek. i. 15-21; sometimes they are his throne, 1 Sam. iv. 4; Isa. xxxvii. 16; in this connexion they are referred to in Ezekiel, and in Rev. iv. 5, where the living creatures seem to form the throne. Their presence in Paradise is the intimation that it was considered more in the aspect of Jehovah's temple than of Adam's home. The word cherub or cherubim occurs ninety-one times in the Old Testament, and seems to be derived from a word signifying to engrave, so that it would thus mean the "sculptures" or symbols. We need not enter into the fancies either of the Rabbis or of the Fathers on this point. See a former article on the cherubim in this Journal.

‡ Adam was formed in *Eden*, outside of Paradise, and then taken into Paradise, which was the dwelling of God, where God "walked," and where the "voice" was heard. Now, after his sin, he is cast out of the temple and replaced in Eden.

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some desert, as if there were nothing for him but wrath. There is favour for him in spite of his sin; and the expulsion does not cancel the pardon he has received, or intimate that God had begun to frown. It merely shewed that before the full *consequences* of that favour could reach man, time must elapse, and barriers be thrown down. It is not the "outer darkness," neither is it the full sunshine into which he is brought. It is the twilight that surrounds him; and that twilight assures him of the coming noon.

He is left to linger at the gate, or wander round the sacred fences of that forbidden ground. For paradise is not swept off nor swallowed up.* It is left as God's temple, now shut up and empty, but still within sight of man. Probably it shared the common blight of creation, though, like primeval man, it took long to wither; till, having waxed old and being ready to vanish away, the deluge came and swept it from the earth.† It remained as a specimen of God's original handiwork, reminding man of the glory which he had lost. It stood as a monument of what sin had done in blighting God's perfect creation, and turning man into an exile. It shewed how God estimates the material creation, and that *matter* is not the defiling and hateful thing which some conceive it to be. It proclaimed that God had not wholly left the earth, and that in his own set time he would return to it; nay, that *man*, though for a season dethroned and banished, should yet repossess earth as king and lord. Thus God in preserving Paradise for a season, with man a wanderer outside its gates, announced these truths to the ages to come,—truths which were afterwards embodied in types and promises, and unfolded at length to us by his holy prophets. For the prophecies of after ages are but the translation into *words* of the *facts* which these primeval scenes presented to the eye.

Within the sacred enclosure, towards its eastern extremity, God placed, or made to dwell, "the cherubim."‡ Of this word

* *White* takes up the point of God's leaving Paradise as a monument both of God's judgment and mercy, and shews how thereby he "justified himself and convinced men of their unworthy carriage towards him."—*On the first three chapters of Genesis.*

† Speaking of the cherubim and Paradise, *Faber* says, "as no hint is given that the Paradisaical cherubim were ever withdrawn before the flood, and as the same reason which first caused them to be stationed before the garden still subsisted until the very time of the deluge, we have ample ground for concluding that their manifestation was not temporary but permanent."—*Horæ Mosaicæ*, vol. ii. p. 35.

‡ Some have suggested that the rendering might be, "So he drave out the man; and he inhabited or dwelt between the cherubim, at the east of the garden of Eden, the fire unfolding itself to preserve inviolate the way of the

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no explanation is here given; but from the way in which it is introduced, and from the article "the" prefixed, we conclude that it was quite familiar to Moses, and that the children of Israel would at once understand it as denoting the same thing which they were commanded to place in the holy of holies. No Israelite would understand it of certain living beings moving to and fro, but of a symbolic figure or statue, such as that in their own tabernacle. Just as "the cherubim" were afterwards set in "the holiest," and for the same symbolical ends, so were they placed in Paradise. There is nothing more to lead us to suppose that they were living beings (such as angels), in their former abode in the garden, than in their latter in the wilderness. In both they were *symbols.**

Of what, then, were they the symbols? There is no proof of their being representatives of angels, still less of the Trinity, as some have thought; there are no passages connecting the cherubim with either of these. They are always introduced in connexion with man, and man's redemption.† They are referred to about a hundred times in the Old Testament, but only in the above connexion. In Ezekiel (i. 5, 8, 10), it is said, they "had the likeness of a man," and the "hands of a man," and the "face of a man." In Isaiah, also (vi. 2–6), they have face, and feet, and hands,—being evidently the same as in

tree of life;" or, as Mr Morison ("Key to the Scriptures,") interprets it, "to point out the way to Jesus Christ, the true tree of life." This would bring the scene to a still nearer resemblance of that within the tabernacle; for thus, "he who was worshipped, dwelling between the cherubim in the temple and tabernacle, was worshipped also at the east of Eden, between the cherubim also, and that accompanied by the visible emblem, the Shekinah or flame of fire."—*Morison's Key*, p. 15.

* After shewing that the *form* of the cherubim must have been well known to Israel, inasmuch as no special directions are given to Moses or to Bezaleel as to their construction, and after expressing his judgment that they were not withdrawn till the deluge, *Mr Faber* adds, "We can scarcely avoid concluding, when we reflect upon the close analogical resemblance in every particular, that they bore the very same relation to the stated worship of patriarchism as the cherubim of the Levitical tabernacle did to the stated worship of the law."—*Horæ Mosaicæ*, vol. ii. p. 36.

† See in reference to the whole subject of the Cherubim, Mr Smith's admirable work, "The Doctrine of the Cherubim" (Longman, 1850), also, though with less satisfaction, such works as the following:—*Faber's* "Horæ Mosaicæ," and "Origin of Pagan Idolatry;" *Dr Sharp's* "Discourses" in answer to Hutchison, where the etymology of the name cherub is well investigated, pp. 397-407; *Pererius Valentinus*' Commentary on Genesis, vol. i. pp. 701-710; *Mede* notices the subject two or three times, but gives nothing satisfactory; *Calvin* throws no light upon it; *Jervis*, in his "Genesis Elucidated," gives some information as to kindred or borrowed figures in other nations, pp. 78-83; *Gesenius* does not give us much; *Kitto* (Cyclopædia) contains little; *Rosenmüller* contains nothing but rationalistic profanity.

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Ezekiel, though called seraphim. Then, farther, we find them connected with the lower orders of creation, with the *lion*, and the *ox*, and the *eagle*,—the representatives of the different orders of animals, (Ezek. i. 10). Then we find them associated with the vegetable creation,—the " palm-tree" (Ezek. xli. 18, 20, 25), the representative of that order of creation, and the well-known symbol of triumph and joy, not only in the case of Israel (Jer. xxiii. 40), but of the redeemed multitude (Rev. vii. 9.) Then we observe them in connexion with Christ himself (Ex. xxv. 19, 37, 8), being " made out of the mercy-seat;" or, as the apostle expounds it, " he that sanctifieth, and they that are sanctified, are all of one," literally, " out of one, made or taken out of one being or one piece;" and in Ezekiel's description (i. 26, 27), we discover " a man," evidently the incarnate Son himself, upon the throne that was over the cherubim. Farther, we find them in closest relationship to the symbols of redemption (Ex. xxxvii. 1, 9). They were part of the mercy-seat, they stood upon the mercy-seat, their feet were upon the blood with which it was sprinkled (Lev. xvi. 14), and, of course, they themselves would share the sprinkling; their abode was a chamber, every part of which was sprinkled with blood; they were enveloped in the incense which went up from the high priest's censer on the day of atonement (Lev. xvi. 12, 13); their eyes, bending downwards, were ever fixed upon the blood of the mercy-seat. And then, in Revelation, where these same symbols re-appear, only as in Isaiah and Ezekiel, instinct with life, there can be no mistake as to the beings represented, for they sing the song of redemption (Rev. v. 9), " Thou hast redeemed us to God by thy blood." The whole scene carries us back to the Old Testament emblems as given by Moses, by Isaiah, and by Ezekiel. These are the wings, the mystic faces, the incense, the blood, the throne, and, last of all, the glorious triumph of which the palm-trees were the symbol, " We shall reign on the earth" (v. 10).

That the cherubim were the symbols of a coming redemption, and foreshadowed re-entrance into that very presence of Jehovah from which man had just been cast out, seems evident.* But the peculiar forms and various appendages belonging to them intimate that more than man are concerned in this resti-

* Athanasius, though not interpreting the cherubim as we have done, yet notices rather strikingly the Lord's promise to the thief, " To-day shalt thou be with me in Paradise," as shewing that Christ has re-opened its gates, so that Adam, in the person of the thief, enters his lost habitation. See his *Exposition of the Faith*. It is as if now the gates of Paradise were thrown open, and the second Adam enters with the chief of sinners at his side, leading the way. Who is there on this sinful earth that may not follow?

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tution. The figures of the lion, and the eagle, and the palm-tree, indicate that the whole creation is to share in the blessing. The symbol is not merely one of redeemed man, but of a redeemed creation, from man, the head, down to the lowest forms of being. All that God created "good" is thus symbolised as awaiting deliverance in the day of the manifestation of the Sons of God; and thus the three concluding Psalms, so minute in their details of praise, so prophetic of the glory of creation in all its parts, and so often sung before that God who "inhabited the cherubim," with their commencing and closing hallelujahs, shall be found most wondrously to harmonise with that burst of universal praise from "every creature in heaven, and on the earth, and under the earth, and in the sea"—(Rev. v. 13)—to "him that sitteth upon the throne, and unto the Lamb for ever and ever."

But while the symbols of redemption are thus set up in Paradise, they are not to be too nearly approached.* In front of them there is placed "a flaming sword which turned every way"—or, more exactly, "the flame of the sword which turned itself." This self-revolving flame was the symbol of him who is "a consuming *fire*" — of him who appeared as "devouring *fire*" on Sinai (Ex. xxiv. 17)—of him who sent forth to Israel his "*fiery* law" (Deut. xxxiii. 2)—of him whose throne is like the *fiery flame*, and his wheels like *burning fire* (Dan. vii. 9)—of him who is to be "revealed from heaven in *flaming fire*" (2 Thess. i. 8). That this fiery sword was part of, or at least connected with, the Shekinah, is evident from the first chapter of Ezekiel, which is a description of the Shekinah.†

This fiery sword took up its position at the gate of Paradise, to bar all entrance to man. It not only, like the veil in the tabernacle, hindered his entrance, but threatened him with death should he attempt it. It was God's awful prohibition of man's entrance into the presence of God until the hindrances which existed should be taken out of the way. Till the woman's seed should arise, and by the blood of his "bruised heel" remove that flaming barrier, man must remain outside.‡ From

* Lactantius, in his book on the *Origin of Error*, alluding to man's expulsion, says, "Paradise itself he surrounded with fire (*igne circumvallavit*) that man might not approach till the time when he shall set judgment on the earth, and recal the righteous who serve him to that same spot (Paradise) when death has been taken away."—B. ii. sect. 12.

† Ezekiel's expression (ch. i. 2), "a fire unfolding itself," bears manifest reference to this expression in Genesis. The self-linking flames of Ezekiel and the self-whirling fire of Moses are strikingly similar.

‡ *Jerome* speaks about Christ removing "that flaming wheel and fiery sword, which were at the gates of Paradise," and entering in with the thief.—*Works*, vol. v. p. 10.

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that flame came the fire which consumed the sacrifice on the altar, which was doubtless erected in front of Paradise, teaching man that it was through the altar, and the sacrifice, and the blood, that the way was at length to be opened up, and Paradise repossessed in greater blessedness and glory than before. But not till the true altar had been reared, and the true sacrifice slain, and the true blood shed, could there be boldness to enter into the holiest. Not till then would it be said, "Let us draw near with a true heart, in the full assurance of faith." (Heb. x. 19–22.)

The "tree of life" was not at once uprooted. It remained where it had first been planted. But man was not to touch it yet. He might see it afar off, with the fiery sword between, but access is prohibited. Its fruit is no longer to be tasted. He is to *live*, not to die—he is to be made heir of a more glorious life than he had possessed before, but not by means of that tree of life. His new life is to come in another way, and through another channel, of which that tree was but the symbol—through him who is the resurrection and the life. So that it was as if that now prohibited tree were pointing his eye to something beyond and above itself, saying, Look not at me, but at him of whom I am but the shadow.

Man is now to worship outside of Paradise. The favour of God is freely given, but intercourse, though not denied, is restricted. Man must now worship in the outer court. The hope of re-admission is vouchsafed, but the time is indefinitely deferred. The tree of life is to be again thrown open to him in far more blessed circumstances (Rev. ii. 7, xxii. 2.), but no intimation is made of what lies between.

Man's altar is reared before the gate of Paradise, in front of the flaming sword; and there he lays his sacrifice, at once pleading for re-admission, and preparing the way for it. The cherubim are at the eastern extremity; the tree of life in "the midst;" the flame at the gate; outside, the altar! Such was God's first outline of a temple—an outline which, though often altered in the course of ages, still preserved its main features throughout.* From that day to this we have been worshippers

* One of these changes we may notice, though not able to account for it. Paradise lay at the eastern extremity of Eden, and the cherubim at the eastern extremity of Paradise (though some think that the words "at the east" ought to be rendered "before," or "in front of."—*Faber.*) In the tabernacle this was altered, as it was placed east and west, with its gate to the east, and the holy of holies to the west. On the other hand, the Temple was placed on the east side of Jerusalem, as Paradise lay east of Eden. Ezekiel's temple is represented as situated on the south side of the mountain (xl. 2), though its position is the same as the tabernacle, the main gate being

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outside Paradise. Faith takes us into the holiest of all; and in that sense we have been already re-admitted, for the veil has been rent, and the fiery sword withdrawn, or rather *quenched*—quenched in the blood of the sacrifice. But still we have not yet been actually admitted. We still wait the re-appearance of the woman's seed, and then shall not only our first father Adam, but all the saved seed, a mighty multitude, in one glorious band, re-enter with songs and everlasting joy upon their heads, with no dread before them of a second ejection and a second exile.

Then we shall have unhindered access into a better Paradise than the first, and be privileged to eat of the tree of life, which is in the midst of it. Then shall the redeemed from among men, the true cherubim, of which all that have been seen hitherto have been but the shadows, take up their residence in the true tabernacle which the Lord hath pitched for them, where they shall abide in nearest communion, seeing, face to face, and knowing even as they are known.

Art. IV.—POST-MILLENNIAL PROOF-TEXTS.

The advocates of the pre-millennial advent have been in the habit of asking those who expect a period of universal blessedness *before* the personal coming of the Saviour for some passages of Scripture upon which they build their hopes; and have said somewhat positively that there is not a *single text* which clearly asserts that during the present dispensation, and previous to the personal advent of Christ, truth and holiness will universally prevail; but that, contrariwise, a very different state of things will continue to exist until Jesus comes in the clouds of heaven. Five passages of Scripture have recently been adduced by an opponent of pre-millennialism, which have been considered by him as proving the universality of the gospel dispensation, and the unscripturalness of the pre-millennial view. These portions are—Isaiah xlii. 1–4; xlix. 1–8; lii. 13–15; John xii. 31, 32; xvii. 20, 21. The writer referred to says,—

towards the east. This eastern gate of Ezekiel, Bernard makes to signify the Virgin Mary! We may just notice here in passing, that this father, who has got such a name for sanctity, is one of the *most offensive and profane idolaters* of the Virgin that we have ever met with. Those who know Bernard only by the extracts usually made from him, can have no idea of the grossness and silliness of his Mariolatry.

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"As far as the human family will ever be converted, their conversion will be effected by the glorious gospel of the blessed God, attended, as it ever is, by his divine influence." If the writer had not contended that he expected all this to be done *before* the personal manifestation of Christ, we should have made little objection to the above statement; as it stands, we who hold the pre-millennial view are directly at issue with him. He farther observes, "In giving the Scriptural proofs of this position, it is difficult to select from the many passages that crowd upon the mind." We may presume that the writer has taken some of the *strongest*, and may also infer that, if those which he *has* selected can all be shewn, not only not to support his theory, but actually to teach the pre-millennial doctrine, that his other proof-texts will in like manner fail him.

Three of the passages are taken from the prophecies of Isaiah. It is a feature in the writings of the evangelical prophet when speaking of the Saviour, to give a rapid sketch of his birth, character, qualifications, and ultimate triumphs in a few verses. This is done several times—see ix. 6, 7; xi. 1–4; lxi. 1–3,—and to those may be added the three passages claimed as proof-texts that there will be a millennium before Christ's coming. But observe that in these, and many like passages, *there is no note of time* to indicate the long periods which elapse between the different events foretold. Partly on this account, the Jews mistook the meaning of such predictions as Isaiah ix. 6, 7, and Micah v. 1–4, and evidently thought that *when* the Messiah was once born, he would enter immediately on his glorious reign, and sway his sceptre of peace and power in a visible and universal kingdom. Such a kingdom they were quite right in expecting, but they erred in overlooking the events which other prophecies clearly foretold; they had no light concerning those divine predictions which foretold the sufferings of Christ and the calling of the Gentiles, as ensuing on the temporal rejection of Israel. A similar mistake is made by many now as regards passages yet unfulfilled. All the events found in a strain of prophecy are made to apply to *one period;* whereas, if the teaching of other portions of God's word was regarded, and Scripture diligently compared with Scripture, the various events in the one strain of prophecy would be distributed to the different periods and various dispensations to which they rightly belong. Perhaps we may never be able to do this *fully* until events cast further light upon divine truth; but it may even now be done in some measure if we avail ourselves of the sure word of prophecy, and surrender ourselves to its guidance,

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instead of being bound by human canons of interpretation and systems of divinity.

Let us now glance at the three first passages referred to in illustration of the observation just made. In Isaiah ix. 6, 7, the Redeemer is spoken of as "the child born and the son given;" and then the prophet says not a word of his humiliation and death, but goes on to speak of his eternal reign on the throne of David. A comparison of this passage with Jeremiah xxiii. 5, 6, will shew that this reign, which is said "to be without end" is "on the earth." In Isaiah xi. we have the incarnation and anointing of Christ spoken of (1–3), and then immediately the prophet goes on to speak of him as the righteous judge or governor, agreeing with Psalm lxxii. and xcvii.; and as the destroyer of the wicked, or wicked one, agreeing with Isaiah lix. 17–19, and 2 Thess. ii. 8; and immediately follows a description of what all allow to be the millennial kingdom, with its peaceableness and purity, including a detailed account of the restoration of Israel by prodigious miracles of power and grace, and issuing in full deliverance and joy. Yet, in all this passage, there is *no note of time,* no intimation of the lapse of those centuries included in the ample round of this prophecy.

In Isaiah lxi. 1–3, the incarnate and divinely accredited Messiah again stands before us. "He is anointed to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." All this may be spoken in a *breath,* and, to some, all may *seem* to be included in one short period, but *we know* that this is not the case. In the synagogue of Nazareth, Jesus took the book and read *part* of this passage. He stopped before the words "the day of vengeance of our God," and he added with reference to the words which he did read "*this day* is this Scripture fulfilled in your ears." This could not have been said of the *next* sentence, for that day is not come even *yet,* but it will come when he who once sweat great drops of blood comes again treading the winepress, and staining all his raiment with the blood of his enemies (Isaiah lxiii. 1–4, Rev. xix). Then the acceptable year of the Lord will close with the day of vengeance, and be succeeded by another dispensation called "the year of my redeemed," when the glowing prophecies of Isaiah lx. shall be fulfilled.

Now, let us bring these illustrations to bear upon some of the other passages cited to prove that the gospel will universally triumph without and before the second coming of the Saviour.

There is every reason to conclude that Isaiah xlii. and the three following chapters form one continuous strain of prophecy, not exactly chronological, for the prophet often returns

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and retraces the same ground, ever giving new views of the same theme; but we conclude, on the authority of the apostle, that this glorious anthem closes with a description of the second coming of the Saviour (compare Isaiah xlv. 25 with Romans xiv. 10, 11); and the prophet tells us that then "all Israel shall be justified, and glory in the Lord;" that then the ends of the earth shall hear and obey the call of infinite love, "Look unto me and be ye saved"—the idols be for ever abolished, and Jehovah, the true God, be alone exalted. But we have now only to consider the commencement of this long and glorious strain of prophecy. "These words (1–4 verses, we are told) declare the triumph of Christ on earth to its consummation," which consummation is asserted to be the conversion of all nations to Christianity, by means of a preached gospel, *before* the personal advent of Christ. Certainly no such doctrine is taught in this passage. The universal conversion of the nations *is* foretold, but whether this will be before or after the advent these words do not state, neither do they state the means by which this saving and universal change will be brought about. A careful comparison of the passage, with other predictions, may perhaps incline us to take an opposite view to that contended for. Those four verses are similar to Isaiah xi. 1–4, and lxi. 1–3, and contain an account of the person, anointing, and character of the Saviour; of the spirit of his ministry and administration; the excellency of the present dispensation, and the ultimate triumph of his righteous cause. "He shall not fail nor be discouraged till he have set judgment (some read it rule of right) in the earth, and the isles shall wait for his law." This is *the consummation*, and it is a very different thing "from the gospel being preached in all nations for a witness," and in order "to gather out a people for God's name." Scores of passages might be cited which prove that this "setting of judgment in the earth, and the waiting of all nations for a divine law," will not be until this dispensation of selection has been closed with apostasy on man's part, and judgments on God's part, and the Lord himself has returned in his glory (see Isaiah lxvi. 15, 19; Micah iv. 3; Psalm xcvi. 10–13; Revelation xv. 4; Psalm ii. 8, 9; xlvi. 9, 10). This coming, and the terrible judgments which will precede and accompany it, is described in Isaiah xlii. 13–16; and the whole prophecy shews how inconsistent it is to take one verse out of its connexion, and apply its contents to a period with which other Scriptures prove it has no agreement; and at the same time quite overlooking the existence of that people, to whom the prophecy was originally given

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(Isaiah i. 1, 2), and with whose future national restoration and conversion, the universal triumph of truth among the nations is always identified (Micah v. 7, 8; Rom. xi. 15). It may be worth inquiry whether there is not a marked difference between the first and fourth verses; in the one it is said, "he shall bring forth (publish or shew) judgment to the Gentiles;" and in the other, he shall "set judgment in the earth;"—the one may denote the *publication* of the glad tidings, and the other the *establishment* of the universal kingdom. Still we do not lay any great stress upon this, especially as the fourth verse is rendered in the Septuagint, and in Matt. xii. 21, "In his name shall the Gentiles trust," which certainly is fulfilled during this dispensation, in the case of all that believe, and as a first fruits of the harvest of saved humanity. In any point of view the passage refuses to bear witness to the unscriptural sentiment of an universal kingdom before the arrival of a rightful king.

Isaiah xlix. is a complete and most comprehensive prophecy. It begins with the birth of Christ—describes the Father's delight in him—the apparent failure of his ministry among the Jews—and the calling of another people in their stead, who are given to Messiah for a reward; but still the *great theme* of the chapter is, the *restoration and blessedness of Israel.* To whom else can the words from the ninth verse to the end of the chapter apply? When the first eight verses are studied in the light of the New Testament, we learn that during the time of Israel's rejection, the Gentiles will chiefly reap the advantages of "the acceptable time, and the day of salvation," not indeed to the exclusion of an election from among Israel (Rom. xi. 5); and that when God's purposes have been wrought out, as regards "the election of grace," *Israel, as a nation,* will be restored again, and the ends of the earth shall then see the salvation of God. "For if the casting away of the Jews be the reconciling of the world (that is, the means of sending the Gentiles the gospel of reconciliation, 2 Cor. v. 18, with 2 Cor. vi. 2, and Isaiah xlix. 8), what shall the receiving of them be, but life from the dead?" Thus the second witness adduced to prove universal conversion during the gospel dispensation, is found to be a witness for the opposite view, deposing indeed that "now is the accepted time and day of salvation," when all who seek shall find, and all who believe shall be saved; but clearly intimating that we must look to another dispensation, ushered in by judgments, and distinguished by Jewish pre-eminence, for the universal prevalence of truth and righteousness.

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We next come to Isaiah lii. 13–15. Concerning this passage, we are told "it teaches that as many were astonished at his (Christ's) humiliation, *so* should any nations be sprinkled with the blood that was shed in the time of his sorrow." To me it appears that the prophet does not *say* any such thing, it is a mere human interpretation, whether right or wrong remains to be seen. I do not assert that some such meaning as this may not be attached to the words, but, with many others, have very serious doubts on this point. Perhaps this passage has been obscured by altogether dissociating it from the *preceding* connexion. In the foregoing part of this chapter we have a description of Jerusalem restored and comforted, the Lord's arm made bare among the nations, and the ends of the earth beholding the salvation of God (1–10). Next we have (11, 12) a direction given to a people with respect to "their departure from some unclean place," and a promise as regards their safe return. Bishop Lowth thus translates the 12th verse: "Verily, not in haste shall ye go forth; and not by flight shall ye march along; for Jehovah shall march in your front, and the God of Israel shall bring up the rear." Isaiah xxxv. 4; xlix. 10–12; xliii. 19; lxvi. 20; Micah vii. 15, would, if referred to, cast much light upon those verses. Now, I ask, may it not be the case that the 13th verse, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high," describes what Jehovah will do by his Son, "the man of his right hand," at his second advent, when he will redeem Jerusalem (Zech. xiv. 3), lead back the scattered tribes, (Jer. xxxi. 10), and cause the ends of the earth to see the salvation of God? Then, not only Israel, but many others will look unto Him whom they have pierced (Zech xii. 10). Then Isaiah lxvi. 18, 19, will be fulfilled, "I will gather all nations and tongues; and they shall come, and see my glory." But when will this be? It will be *after* an event which is thus described: "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." With this agree the words of Isaiah in another place, "He shall judge among the nations, and shall rebuke many people;" then comes beating swords into ploughshares, &c. Those passages, and many others of the like import, may well lead us to question whether *the sprinkling* in Isaiah lii. 15, on which so much stress is laid, refers at all to the saving application of the blood of Jesus. Before the nations of the earth are blessed in Him, they will have to

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pass through a storm of wrath (Isa. xvii. 12–14; xxvi. 9); and before the kings of the earth serve Him and consider His claims, they will meet him in the field of conflict, and be bruised with the rod of iron. Surely Psalm ii. 9, and Rev. xix. 15, have yet to be fulfilled; and so has that solemn promise, though we may know little of its terrible import, "to him that overcometh, I will give power over the nations (Rev. ii. 26–28). I cannot but think that the view which some learned men take of Isaiah lii. 15, may be the true one; which is, that the word "sprinkle," means *to startle suddenly,* just as a person is made to start by water being cast upon him. Certainly the coming glory of the Saviour *will* have such an effect. "That day will come as a snare upon those who dwell upon the face of the whole earth." "It will be sudden and unexpected, as the fall of the trap upon the unwary bird." Kings who opened wide their mouth, saying, "let us cast away his cords from us," will shut them in confusion then; and the proud potentates of earth, like Babylon's chastened monarch, shall, when "the times of the Gentiles shall be fulfilled," learn that "the heavens do rule." This time is not *yet* come, but it *will* come, and in the latter days when the "whirlwind of the Lord goeth forth with fury, even a continuing whirlwind," men shall consider it; and at the same time will Jehovah be the God of all the families of Israel. See Jer. xxx. 23, 24, with xxxi. 1. Until that time comes we preach Christ crucified, and invite lost sinners to him. Few indeed "believe our report;" for Jesus is still the "despised and rejected of men." But we are not discouraged, we know that all for whom Jesus stood surety shall believe on him, and that "he shall see of the travail of his soul and be satisfied." We know that "the election of grace" shall all realise that his work on Calvary was a real, an eternal redemption, and that, when "the first-fruits" are gathered in under the present dispensation, the glorious harvest shall follow in the next. Then shall he have "the multitude for his part" (Isa. liii. 12). Satan shall be cast down from his usurped dominion, "there shall be one Lord in the earth, and His name one," and the blessedness of sinners shall then as now be wholly *from* atoning blood, *by* the power of the Holy Spirit, *through* the means of the truth, and *to* the glory of that grace from whence the whole shall emanate.

In leaving these passages quoted from Isaiah, let me remind the reader of the importance of comparing Scripture with Scripture, in order to understand "what and what manner of times" the Holy Spirit doth signify in testifying "the sufferings of Christ and the glory that should follow," or else in studying

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those passages which refer to far distant events, but contain in their bosom *no note of time;* we shall be liable to make great mistakes, and attribute that to one dispensation which really belongs to another.

We now pass on to a Scripture in which the Redeemer himself dwells upon his sufferings and glory, in connexion with the salvation of man and the overthrow of Satan. This passage is John xii. 31, 32, and has been claimed as a proof-text that universal conversion will be the characteristic of the present dispensation. This we think is a most unwarranted and unscriptural inference. The Saviour, exulting in the testimony of the Divine Father, says—"Now is the judgment (or crisis) of this world: now shall the Prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

The Saviour (like all the prophets and apostles who spake in his name) dwelt much *on ultimate things.* His mind hasted forward to glory, and to the great final *result* of his wondrous death. Prominent among those results are the casting out of Satan (Rev. xx. 1), and the recovery of a lost world to its allegiance. Both these great events must be accomplished; the death of the Saviour insures their fulfilment; and when He was about to die he rejoiced in the prospect. His eye of faith saw then in the distant future, and His benevolent heart rejoiced in hope of the glorious triumph. He knew also that *then,* even when He spake, "the hour was come," the grand crisis was arrived when a blow should be struck which would ultimately alter the destinies of mankind. The world should at last change masters, get rid of the dragon, and receive the Lamb. But though "the hour was come" to perform this great work of redemption, the hour of *triumph* which the Saviour anticipated was *not* then come. There would be a beginning in the triumphs of the Gospel; the Cross would put forth its attractive power; Satan would be cast out of some few hearts in all ages, and Jesus would take possession of them; but all this would be only an earnest of and preparation for a more glorious and universal victory. The time of complete triumph over Satan, and of the universal conversion of man, was then far distant. Eighteen centuries have rolled away, and Satan is *still* "the prince and god of this evil world." He is not yet cast out. Mankind are not yet drawn to God, but are scattered over the mountains of error, and deserts of sin. But is the purpose of God void? does the promise of mercy fail? Assuredly not; Christ *will* come to reign, Satan *must* be cast out, and "men *shall* be blessed in

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Him," the Prince of Peace. To this period the Saviour looked forward with holy joy. But it may be said, Does he not say, "*now* shall the prince of this world be cast out"? I answer, that the present tense is frequently used when the future is intended. Thus the Saviour says in John xvii., "*Now* I am no more in the world," yet even then he had to die and be buried. This mode of expression which prevails throughout John xvii. shews the certainty of the event in which the Saviour rejoiced, as also the strength of his faith and hope. But it may further be objected, Does not the evangelist add, "this he said signifying what death he should die"? True, and this inspired observation shews us what *part* of this passage we are to consider as having been *then* fulfilled. That portion of it was fulfilled which referred to the Saviour being crucified, but that part which related to the casting out of Satan and the recovery of a lost world from his infernal grasp is not yet fulfilled, nor shall it be until HE comes in glory who once came in lowliness. This last observation may be illustrated by John xix. 37, "Another Scripture saith, They shall look on Him whom they have pierced." The whole of this passage was not *then* fulfilled, the piercing time was come, and on this account John quoted it; but the *looking* time was not come when the piercing took place. The one was preparatory to the other, preparing an object for the act, a healer for the bitten ones.

The last Scripture to be examined is John xvii. 20, 21. This passage, I think, is as point-blank against the theory of a millennium during the present dispensation as well can be. There is nothing in the whole chapter to countenance the idea that the whole world will be converted before the coming of the Saviour. Not to dwell upon the fact that the Saviour says, "I pray not for the world," and that the whole chapter regards the objects of Christ's intercession as a chosen people, appointed to peculiar blessings, we ask attention to the following facts:—When the Saviour says, "Neither pray I for these alone, but for them also which shall believe in me through their word;" to whom are we to suppose that he refers? Not surely to those only and wholly who were the converts of the apostles or the members of the primitive Church? With Matt. xxviii. 20, before us, "Lo, I am with you alway, even unto the end of the world," we shall not err in concluding, that the Saviour here prays *for all believers;* for all converts to the gospel in all ages, including every child of God called by grace, begotton by the truth, from the moment when he spake to the hour of his second coming. If this be true, and there appears to be no other just conclusion, it follows, that the persons spoken

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of as "*the world,*" are not included in the number of those believing ones for whom the Saviour prays in the first case, and for whom he seeks the special blessing of *oneness* with himself and with the Father in him (20, 21); and therefore that the belief of "the world" is either not a saving faith, or if it is, some period is referred to *not* included in the present dispensation. Another question should be considered. Will the Saviour's prayer for His people, "that they may be all one as Thou Father art in me and I in Thee," be ever fully answered? There can be no doubt of this, but we may seriously doubt whether it has ever *yet* been answered. The Church, if we except a very short period immediately following the day of Pentecost, has never yet been "ONE." Almost ever since the days of the apostles, the world has pointed at the dissensions and divisions of the Church, and said, though it has generally been a mere excuse for continuing in sin, "We will not believe in your religion because of your jarrings and divisions." Concerning the Pentecostal period at Jerusalem, the only time or place when visible unity *fully* prevailed, it may be asked, did the effects follow, to which the prayer of Christ referred? Certainly not. "The world," or the bulk of the Jewish nation, did not believe, they perished as a nation *for unbelief.* Those among them who believed the gospel, did not do so according to the narrative in the Acts of the Apostles, as the *result* of the visible unity of the Church; their belief was produced as far as instrumentality was concerned by a preached gospel, accompanied by stupendous miracles. We solicit a careful examination of the first six chapters of the Acts of the Apostles on *this point.* We do not think the above facts can be denied, and we seem shut up to the conclusion, that the Redeemer's prayer for the oneness of the Church, and the belief of the world as an accompaniment, and in an important sense as a result of that oneness, yet remains to be accomplished. A time is coming when the apostles, with all believers in their message, whether preached or written, will be one in feeling and in thought; one with their living Head, and the living Father; and that *then* the world will also believe in Jesus. *He* will still be the object of faith—the Holy Spirit will be its originator, and the gospel its warrant; but as God made use of miracles in the days of the apostles, *to induce attention* to truth, and thus lead on to believing; so the Church when glorified shall be a stupendous miracle of mercy and majesty which God will make use of for inducing universal attention to the truth. Many, alas! in that day will believe and be lost like the seekers described in Luke xiii. 25, 26;

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Matt. xxv. 10, 11; but when the first-fruits are completed, there will soon be a glorious harvest.

It may be said that there can, properly speaking, be no faith in the gospel, or salvation by faith in glad tidings of reconciliation, if the object of faith is present. Why not? Did not the Lord himself attest that Thomas believed, *because* he saw? But mark, he pronounced a special blessing on those who though they saw not yet believed; and we are told that believers under this present dispensation will enjoy a blessedness superior to those of the next. It is also worthy of remark, that the two generations of people who stand out beyond all others as specimens of *unbelief* were both favoured with personal manifestations of Deity and surrounded with stupendous miracles. We allude to Israel in the wilderness, and those among whom our Lord lived and laboured. If those circumstances admitted of unbelief, so did they of faith, and we are sure that the miracles which Christ wrought when on earth, as also his personal presence, were not intended to do away with faith, but to promote it. But while we think that the above is the true view of the passage, and that our Lord, in John xvii. 21–23, prays for the complete oneness *of the whole Church in glory,* and the submission of the world in the age to come, and that this view would be confirmed by a more minute and extensive examination of the whole passage from 22 to 26; and while we rejoice in hope of this glorious period, we would seek and expect the *earnest* of it *now.* We would try by all Scriptural means to promote *the unity of the Church now,* and that with a view to her own peace, and also that she might put forth more power in her testimony to a lost and dying world. Still we think that there is no reason to conclude from this passage, or, indeed, from any other, that there will be universal conversion before the coming of the Lord. The prayer of the Saviour does not contradict his preaching, his parables, his promises, and precepts; they all teach one great and solemn truth, that until he shall come again in glory, his people will be comparatively few, will be tried and tempted sorely, that wickedness will prevail and come at last to a fearful height, exhibiting a threefold form of apostasy, rebellion, and sensuality; and that he will come to crush this wickedness, deliver his people, and establish the reign of truth and righteousness.

We believe that such is the unanimous testimony of the Bible from Genesis to Revelation, and that it cannot be overturned by objecting particular texts, or starting objections on the ground of apparent difficulties and improbabilities. Those

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who embrace this doctrine with all their hearts, have a conviction of its truth, beauty, and power, which no ingenious quibbling or eloquent declamations can shake. A devoted minister, lately gone to his rest, who once objected to and suspected this doctrine, was at length brought to receive it; and his biographer says of him, "So mighty a motive power did the doctrine of the pre-millennial advent become, that he used to speak of it ever afterwards as bringing with it a kind of second conversion." This holy man himself says, "Old Adam in our hearts puts away from him with fear and dislike the thought of Christ's coming. But the spirit which is in us, which is born of the Holy Spirit, bounds with joy like the unborn Baptist in his mother's womb at the hope of the Lord's appearing." * This *ought* to be the case with all his people, and would be, if our faith in his cross was strong, our love to his person supreme, and our views of the objects of his coming clear and Scriptural.

The believer in the pre-millennial coming of the Saviour feels himself very differently circumstanced as regards proof-texts from his opponents. The passages which he can adduce as the ground of his faith and hope are neither few nor equivocal. He can bring forward largely texts which either plainly assert in the strongest terms that the Saviour's advent will precede the universal reign of righteousness, or which so arrange events as to demonstrate that there can be no millennium before the coming of Christ and the resurrection of the saints. These passages are not isolated fragments taken out of their connexion, but large portions of Scripture all teaching the same truth as that proclaimed by the royal psalmist, "He cometh to judge the earth; he shall judge (govern, Psalm lxvii. 4) the world with righteousness, and the people with his truth" (Psalm xcvi. 13). In interpreting these unfulfilled predictions, we ask for no other principle of interpretation, and will have no other, than that provided by God himself in the *fulfilment* of the prophecies relating to the birth, character, death, and glory of Christ. We believe that the 45th and 72d Psalms will be fulfilled as literally as the 22d and 69th have been; that Isaiah lxvi., and Zech. xiv. will be fulfilled as literally as Isaiah liii. and Zech. ix. 9; and why should we not thus believe? We know that human systems forbid it, and that human prophecies of the advancement of man in greatness contradict it; but we fear not to break through the one, and we dare not give the least heed to the other. We

* *Hewitson's Memoir.*

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would follow only where God leads, and he directs all our hopes to the coming of the Just One (2 Sam. xxiii. 3, 4; Titus ii. 13), and to the manifestations of the sons of God (Romans viii. 19–23). It seems very saddening, that, with such a body of plain straightforward Scripture proof before us, and with the literal fulfilment of prophecy behind and around us, shewing us how we should interpret what yet remains to be fulfilled, good men should still ask the question, "Christ's second coming, will it be pre-millennial?" and then answer in the negative. To us it seems as easy to say what the answer *should be*, as when our Lord asked the question, "The baptism of John, whence was it, from heaven, or of man?" Prepossessions, human opinions, and circumstances strangely and almost insensibly influence better men than those to whom our Lord addressed *his* question. What will not the influence of human systems and the power of prejudice lead even good men to say and do! In some respects, a decision against the pre-millennial coming by those who have really gone into the testimony of Scripture upon the subject, seems more painful than to see the intelligent sceptic writing a huge book against the Bible, or an apostolic evangelical writing heaps of books against Protestantism. It is grievous to hear Christian brethren boldly asserting that the Lord will not come till *after* the millennium, saying not only in the heart, but with tongue and pen—"You may *be quite sure* that the Saviour will tarry yet some hundreds or thousands of years before he comes in glory." Many are thus acting, and it is to be feared will continue to do so, for few persons change their views after they have committed themselves and their credit to a system, and have been praised by their fellows for so doing. Let no one be stumbled at this, or any other displays of opposition to the simple Word of God. Let it rather stir us up to pray for their enlightenment, and make us more zealous to spread abroad a truth so dear to all who really receive it. It is, as Mr Bickersteth observed, "the generation truth," a truth much needed, but one which is sure to be violently opposed. Let us earnestly contend for it; giving it *its own proper place* in our creed, our affections, and testimony. Let us be careful that it does not put any other truths out of *their* right position, and that other truths do not supplant or obscure it; and above all, let us see to it, that we are told it in connexion with all truth, not as mere *opinions*, but as "the *true sayings* of God," full of stupendous facts, glorious doctrines, and rich blessings, designed mightily to influence, strengthen, and comfort all who really "receive the truth in the love of it."

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Notes on Scripture.

NOTES ON THE PSALMS.

Psalm LXV.

Every note in this song tells the feeling of a happy soul, reviewing the past, and seeing mercy abounding then and now. It is Messiah and his redeemed ones—the Lamb and his 144,000. The Head leads the choir, and this is the substance of the song—

"O God, praise is thine!"—such praise as leaves the worshipper "silent," because the theme is too great for his harp to handle. "Now is the vow performed to thee!" for now the mystery is finished. "O Hearer of Prayer, to thee (yes, even as far as to Thee, עַד, the Holiest of all) all flesh are coming now." Our iniquities (iniquities imputed to our Head) once prevailed against us (as Gen. vii. 24, יִגְבְּרוּ) like the waters of the deluge, surmounting the highest hills: but thou purgest them away, and we sing, "Blessed is the man whom thou causest to approach unto thee as a priest" (Num. xvi. 8); ay, blessed indeed, for he shall dwell in thy courts, and there be satisfied with good; thy house, thy holy place, yielding him its heavenly stores. When we cried, terrible things, things of such surpassing glory and majesty as spread awe around, were thine answer. Thou wert God of salvation, displaying thy grace, well fitted to be the confidence of all ends of earth. Creator, too, setting fast the mountains! and God of providence, stilling the raging waves of the most tumultuous sea, and by thy wonderful signs ("*tokens*," אוֹתוֹת) causing distant lands to fear, the lands of the setting and rising sun.

And now let us sing together of the crowning act of all, displaying grace, creation, and providence in one—thy dealings with this earth to renew it into paradise. Once we sang, "What is man that thou *visitest him?*" and now we sing, "*Thou visitest his dwelling-place*, and makest it teem with plenty!" Yes,

> "The fountain of God has plenty of waters. (Heng.)
> Thou preparest their corn, for lo! *thus* hast thou prepared!" (V. 9.)

What a table spread with abundance is that once barren earth! It is "*thus* (כֵּן as in Ps. lxiii. 3) thou dealest as God, with infinite liberality."

> "Thou layest down its ploughed fields;
> Thou dost moisten it with showers;

Thou blessest the springing thereof.
Thou hast crowned the year, so as to make it a *year of goodness;*
Thy chariot-wheels drop fatness.
They drop on the wilderness which has pastures now (meadow-lands);
The hills are girded with gladness."

What a changed world! The yearly return of spring and summer after winter was but a faint emblem of all this. This is truly earth's summer day.

" The pastures are clad with flocks;
The valleys are covered over with corn!
They shout for joy! they break out into song!"

Who does not seem, in reading this majestic Psalm, to hear the very melody that issues from the happy people of that new earth? Originally, it may have been sung as a "*Psalm of David, a lively song,*" at a Feast of Tabernacles, when Israel's happy land and prosperous tribes furnished a scene that naturally suggested the future days of a renewed earth—earth's golden age returned. It is, however, on a much higher key than this; it is a Song of the Lamb, while He leads his glorified ones to fountains of living water, and shews them their old world presenting at length a counterpart to heaven—all paradise again, and better than paradise. Is it not then

The Righteous One's prayers exchanged for praises in the New Earth?

Psalm LXVI.

Another שִׁיר מִזְמוֹר, (as lxv. 1), at once a solemn Psalm, and a lively Temple song. It is specially the song of Messiah and the *Church of Israel*—a kind of Red Sea song, sung, however, in Canaan.

" Raise the shout of joy!
All the earth to God!
Shew forth the glory of his name!
Give glory (to him) as his praise." (Heng.)

Then, leading us to such scenes as were spoken of in Psalm lxv. 5—

" Say unto God, how awful these works of thine!"

There is a Bethel-solemnity in these scenes, though they bring us to the very gate of heaven—

" All the earth shall worship Thee.
They sing! they sing thy name!"

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Selah.

This *Selah* is a pause that divides the Psalm into portions at suitable times. It intimates a change of scene or tone. Here it gives time to breathe, and then an invitation is given to men to "Come and see." As John i. 26, 27, at Christ's First Coming, and Rev. vi. 3, 5, 7, in events leading on to his Second—

"Come and see the works of God!
Awful in his dealings to the sons of men." (V. 5.)

And then we cast our eye back to Red Sea and Jordan wonders, and onward to his subduing the nations, putting down all rebellion. Another "*Selah*" then lets us have time to pause and adore. But the harp is soon struck again (ver. 8).

"Bless *our God*, ye nations" (עַמִּים).

The Jews are now inviting the Gentiles; the Jews are life from the dead to the world. They tell how their God revived them; how He made their trials act as a furnace to take away the dross; how they passed through desert and flood; how, at length, they reached

"*The wealthy place*" (v. 12)—affluence—refreshing. (רְוָיָה)

Each of their number, as well as their leader, thus invites the Gentile nations; and they do it by example, and not by word only—

"I will go into thine house with offerings;
I will perform my vows unto thee," &c. (V. 13.)

Selah.

Another pause—like Wisdom's in Prov. i. 23. And then once more voice and instrument together sound forth a cheerful summons to draw near and listen to *Messiah and the Church of Israel*—

"Come, hear, and I will tell,
All ye that fear God,
What he has done for me." (V. 16.)

He was (lxv. 2) "Hearer of prayer" to me; for no sooner did I call upon Him, than he answered—turning my prayer into praise. Had I sought to "lying vanities," or had tried crooked paths, I should have failed in finding this blessed result. But the God of Israel, the Holy One, was honoured.

"Verily God hath heard,
He hath hearkened to the voice of my prayer." (V. 19.)

The way to this blessedness is by holiness. Messiah magnified the law; and in Him, we who come to God through his blood and righteousness do the same, and so shall sing the same song, and bless the same God.

"He has not turned away my prayer!
He has not turned away his mercy from me!"

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A close equivalent to Rev. v. 8, where the golden vials, full of saints' prayers, are held up by the saints, and owned by the Hearer of Prayer on that day. Far from turning away my prayer, lo! he has done exceeding abundantly beyond all I asked. Instead of turning away his mercy from me, lo! He has brought me to *the Wealthy Place!* Such is the Song of

"*Messiah and his ransomed Israel praising the Prayer-hearing God.*"

Psalm LXVII.

Once more the Jewish Church is prominent in this solemn "Psalm," sung as a lively "Song," on Neginoth (see Psa. vi. 1). They pray for the outpouring of the full blessing which their High Priest, Jesus, is to bestow by their means on all the earth.

The language of verse 1 refers us to Num. vi. 24, 25, and very appropriately; for the time is the Lord's Second Coming, when, as true High Priest, he comes forth from the Holiest to bless the people. The "*Selah*" at the end of verse 1 and verse 4 is, in both cases, very expressive, indicating, as it does, pauses in the sense and feeling, as well as the music.

"God be merciful to us
And bless us!
And cast the light of his countenance
(So as that it may be) with us." (אִתָּנוּ See Hengst.)

Bless us and guide us in thy way, that by us thy way may be known on the earth. As foretold in Gen. xii. 3, and since those days, in Amos viii. 14; Acts xviii. 25; Rom. xi. 15, and many, many other places.

"The nations (עַמִּים) shall praise thee, O God;
The nations shall praise thee!" (V. 3.)

The peculiar people, הָעָם, here anticipate with joy the time when the עַמִּים, the whole Gentile people, shall praise their God and Saviour, and that through their means; as Isa. lx. 1, 2, and so many other places tell.

"Let the tribes [of earth, the לְאֻמִּים who once raged against thee, Psa. ii. 1] rejoice and sing,
For thou judgest (i.e. *rulest*) the (עַמִּים) nations righteously,
And as for the tribes of earth (לְאֻמִּים), thou guidest them. (Isa. lviii. 11. Hengst.)

And again at the happy prospect they cry, "Hallelujah!" for they repeat their song—

"The nations (עַמִּים) shall praise thee, O God,
The nations shall praise thee! every one of them!" (V. 5.)

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And now earth, as well as Palestine, giveth its increase, for the curse is away, and the blessing rests on it (Lev. xxvi. 4). Israel rejoices in this communication of their blessing to all men—

"Earth giveth its increase!
God, our God, blesseth us!
God blesseth us!
And they fear Him!
All ends of the earth!"

Dr Allix entitles this Psalm, "A Prayer of the Synagogue for the Second Coming of the Messias, when her empire is to be extended over all nations, and the temporal blessings which are promised to the Jews in several oracles shall be conferred on them." But it is simpler, and perhaps more correct to describe it thus:

The Prayer of Israel for the full blessing which the true High Priest is to bestow on them for the sake of all the earth.

Psalm LXVIII.

As David's days of adversity furnished many occasions for appropriate Psalms, which the Son of David and his Church were afterwards to use in their times of trial, so the more prosperous season, when the Ark which had been moved in procession by David to Mount Zion, was afterwards by Solomon carried up to Moriah, seems to have provided a fit occasion for this triumphant song. It has been called "the magnificent march." Certainly it is throughout a tracing of the stately steps of the Lord in his goings forth for His Church, from the Wilderness onward to final rest. The plan is as follows:—

V. 1–3. Prefatory strains, celebrating Jehovah as almighty to scatter foes, almighty to make friends exult with joy.
V. 4–6. General characteristics of his ways—grace to the helpless—to all that do not reject his help.
V. 7–9. His ways with Israel in the Wilderness—glorious majesty and gracious bounty.
V. 10–14. His ways in bringing Israel into Canaan—the irresistible might of a king in behalf of his own.
V. 15–17. His ways in fixing his seat on Zion, being the ark carried up thither—sovereignty.
V. 18–23. His ways in the typical setting forth on Zion of an ascended Saviour, the savour of life to his own, though savour of death to his rejecters.
V. 24–31. His ways in the Ark removed afterwards to the temple on Moriah—Israel gathered round it (v. 26, 27), and the Gentiles flocked to Shiloh there (v. 29, 31). Typical of the Lord's advent, as true Solomon.

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V. 32–35. The closing doxology to the King of kings on reviewing the whole, and seeing "the Kingdom Come."

Such seems to be the plan. It would carry us beyond our limits to go into full details, since almost every verse is rich and laden with meaning. A few hints may be of use, however, on some of the more difficult clauses.

In ver. 4 the justified ones, singing before their justifier, cry, "*Make a way for him that rideth through the wilderness*" (עֲרָבוֹת), the Angel of the Covenant that redeemed them from all evil. It is *their king* whom they thus honour, and so they raise the cry, "*Prepare the way!*" as in Isa. xl. 3, and as the Baptist did when he saw the King of the kingdom at hand.

In ver. 5, Israel's helpless case in Egypt, Earth's helpless case since the Fall, the sinner's state, "without strength," may all be found remedied. The "widow's *judge*," implies his *managing and ruling* the affairs of such as have no other to interpose, like Gideon, or any judge of Israel, putting in order a disordered county, and bearing the burden of its cares.

In ver. 8, the ratifying the covenant at Sinai, in circumstances of awful grandeur, is the theme; and ver. 9 speaks of the "*rain of gifts*" (Hengst.) that attended Israel all through the Desert—manna, quails, waters from the rock—when God's heritage pitched their tents on the flinty and scorched soil of that weary wilderness.

Then, ver. 10, the host of Israel "settle down on *It*," *i.e.* the well-known, ever-in-view Land of Promise. The Lord "gave the word"—(as in Psa. cv. 19)—as if at every step repeating, like Joshua vi. 16, "Shout, for the Lord has given you the land," and responding multitudes, even of the women of Israel, proclaim the victory, and sing,

> "Kings of armies flee! they flee!
> And she that tarries at home divides the spoil." (V. 12.)

So easily does Jehovah conquer; and they who were "lying among the pots" are now like the dove that has washed itself in the streams, and is basking in the sun, whose bright beams glance on its feathers with the sheen of silver and gold. Yes, it was easy for Jehovah to scatter kings. They fell before him as snow disappears among the thick-wooded heights of Zalmon (Judg. ix. 48) in the day of tempest.*

Israel now at rest, where is the *Ark of the Covenant?* Not on Bashan, though that was "a hill of God," such a hill as reminded one of the power of Him who setteth fast the hills of his might (Hengst.)—nor yet on other lofty hills such as Tabor, Lebanon, or Carmel. The more lowly *Zion* is selected, and thither the sovereign Lord comes with all his hosts. There he resides, as in a pavilion—in that Holy of Holies which combines the manifestation of justice and mercy at the mercy-

* *Zalmon* is mentioned rather than Hermon, or any other of that northern range, because it is so nearly in the heart of the Land.

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seat—for "*Sinai is in the sanctuary*" (סִנַי בַּקֹּדֶשׁ). There, though unseen except by the eye of faith, he reigns, more mighty in his angelic heavenly hosts than ever was king with his chariots, so that Israel need no more fear a Jabin with his nine hundred chariots of iron (Judg. iv. 2). An anointed eye, like his in 2 Kings vi. 27, might see these hosts in Israel's land at any moment, under the rule of Israel's king.

Ascended to Zion, no more wandering from place to place, *the Ark* is the centre of blessing to Israel—there worshippers get gifts; there daily benefits are dispensed. And in this was typified the Saviour, no more a wanderer on earth from place to place, seated at the Father's right hand, and showering down his gifts on man—the antitype infinitely greater than the type, and his gifts infinitely more spiritual and plentiful (Eph. iii. 8). Here is a "*Selah;*" for herein is a great mystery of love (v. 19).

But again let the harp sing of Him who is thus exalted, mighty to save, and mighty to overcome his enemies—

> "The God (of Israel) is God to us, *as to salvations.* (לְמוֹשָׁעוֹת)
> And to Jehovah belong the issues, *as to death*" (לַמָּוֶת).

He dashes his foes in pieces, cleaving their hairy scalp from the head from which the helmet has been struck off. Yes, says the Lord,

> "I will turn him (the foe) back from Bashan,
> I will turn him back from the depths of the sea." (V. 22.)

Though they were to make lofty Bashan their fortress, or hide in the caverns of the deep. (See Amos vii. 3; Obad. 4.)

But all is not yet over. The Ark moves again! It moves to Moriah—to Solomon's temple. Then see the royal procession (ver. 24), and hear the songs of happy thousands under the reign of that prince of peace—

> "Bless ye God in the congregations,
> The Lord (in the congregations that are), from the fountain of Israel."

There the gathered tribes are seen; the south sends Benjamin and Judah, the north is represented by Zebulon and Naphtali. And Gentiles, too, are there (ver. 29). What a type of the latter days, when the true Solomon, Prince of Peace, has come from the Father's right hand to his own throne—from Zion to Moriah! Then, more fully than in the first Solomon's days, it will be sung—

> "He has rebuked the *Beast of the Reed.*
> (The hippopotamus, like leviathan, the type of Antichrist.)
> The assembly of mighty ones (bulls, Ps. xxii. 12),
> With calves of the nations" (ver. 30).

These mighty kings and their subjects—bulls and calves—with their

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leader, are rebuked and destroyed; and along with these, the mammon-worshipper,

"He that prostrates himself on pieces of silver."

The nations that delight in war are scattered, for it is the reign of the *Prince of Peace*. Egypt sends princes to Zion, and Ethiopia hastens to submit to God. And thus we are led on to the closing strain—the shout of joy over earth under Jehovah's sway—

"*Ye kingdoms of earth, sing ye to God!*
Chant ye to the Lord!
Who rideth in the heaven of ancient heaven" (שְׁמֵי קֶדֶם).
(*i.e.* Who claims as his domain the inmost glory of the eternal heaven.)
Lo! he uttereth a mighty voice when he speaketh. (V. 33.)

He calls on the universe for praise, in ver. 34. But even in that universal hallelujah there is prominence given to Israel—"*His majesty is over Israel*" (ver. 34), as if Israel's land were the spot of the universe where his manifested glory is to be seen in its peculiar radiance—

"*God of Israel! thou art a terrible God from thy holy places!*"
(V. 36.)
"*Giving strength and might to the (peculiar) people!*
Blessed be God!"

Let every soul cry, "Blessed be God!" Let that be the heart-cry of earth for evermore. And let it not least be ours, while we trace in such a record as this,

Messiah's leadings of the Church from the Wilderness into Final Rest.

Psalm LXIX.

A very plain, and deeply plaintive song, often quoted in the New Testament as the utterance of Messiah. Why it is said to be "*On Shoshannim*," we cannot tell, till we know more of what that instrument was. It seems to speak of joy; and if so, it suits this Psalm, because in it *sorrow ends in joy*.

The plan of it is very simple. There are three parts.

I. From ver. 1–21, Messiah's sufferings are related by himself. Under the sea of wrath, sinking in the slime at the very bottom of its depth, Messiah's voice is heard ascending to the Father. He is weary with crying, spent with calling on his God, and unsympathised with, for foes are on every side. As to the *folly* and the *trespass* imputed to him, he lays it before God—

"*Lord, thou knowest* AS TO *my folly*" (לְאִוַּלְתִּי),

Why I stand charged therewith; and then appeals to him as *able* to help, for he is "God of *hosts*," and proved to be *willing*, for he is

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"God of *Israel*" (ver. 6). He weeps away his soul with fasting (ver. 10), in spite of scorn. He pours his sorrows into the bosom of his God (ver. 13).

> "*As for me, I pray to thee, O Jehovah.*" (Hengst.)

And then he adds (though the punctuation in our version gives the sense differently), in a passage which Isaiah xlix. 8 seems to refer to—

> "*O God, in an acceptable time* (*i.e.* a time when thou art favourable),
> *In the multitude of thy mercy,*
> *Answer me!*"

Hear and answer me when thou seest fit, when thou art well-pleased. Jehovah, in Isa. xlix. 8, replies to this cry—"In *an acceptable time I have heard thee*"—well-pleased with thy work, I give thee all thy desire. The cry at ver. 14 is parallel to Heb. v. 7, and the want of sympathy (ver. 20) reminds us of even his three favoured disciples falling asleep during his agony; for here he seeks comforters with the cross in view (ver. 21). True, his whole life might be said to be a life in which he fed on gall, and drank vinegar, grief and bitterness being the every-day portion of the Man of Sorrows—still, the chief reference is to his life's closing scene, the scene of Calvary. And hence, immediately after this, the strain changes, and we find ourselves in another scene.

II. From ver. 22–28, the theme is, how these sufferings of Messiah become the "*savour of death*" to the unbelieving. He gives them up, saying, "Let their table become a snare to them," since they give the Beloved Son only gall and vinegar, "and for a recompence and for a trap."—(So *Mendelssohn* apud *Phillips*, and many others, and so Rom. xi. 9.) Ruin overtakes them at unthought-of moments, like 1 Kings xiii. 20, in the case of the disobedient prophet; and their "habitation is desolate," as Matth. xxiii. 38 emphatically repeats. The cup of iniquity is filling up, drop by drop, and Messiah does not interfere, but on the contrary speaks to Him who records it in his book, "Add iniquity to iniquity, and let them never be justified." Such is the "*savour of death.*"

III. From ver. 29–36, the theme is, "*the savour of life*" from Messiah's sufferings. Himself delivered and glorified, accepted of Jehovah as more than fulfiller of every sacrifice of clean animals, "ox, and horned bullock with cloven hoof" (ver. 31). The sinner who ceases from self finds herein his source of joy, his acceptance. Men everywhere over all the earth may thus be blessed in Him; till at last heaven and earth rejoice over the consummation—even Israel that once rejected him returning, and thus proving that He can soften the most hardened, and pardon the most guilty. Such, then, is this Psalm—

Messiah's manifold sufferings resulting in the savour of death to the Unbelieving, and the savour of life to the Believing.

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Psalm LXX.

The title seems to mean, a Psalm "*to put God in mind*"—Messiah himself being the chief of God's *Remembrancers*. Compare this לְהַזְכִּיר with Isa. lxii. 6, where they who pray unceasingly are called הַמַּזְכִּרִים אֶת יְהוָה.

We have, ver. 1, the cry; in ver. 2, 3, the reason for the cry being heard, viz. the guilt of his foes; in ver. 4, another reason for the same, viz. the benefit of those that love the Lord; in ver. 5, a third reason, viz. his own claims on God for deliverance from this state of humiliation and sorrow. And thus the cry rises up to heaven on the wings of three strong arguments, certain to be answered in "*the glory thatwas to follow*," implied in the "help."

It is such a Psalm as every member of the Church has often had occasion to use, in sympathy with David, and sympathised with by the Son of David, whether asking present help or hastening to the day of His coming, which brings full help and deliverance—"Tarry not!" But still, it is most of all Messiah whose voice is heard here. It might be called, in reference to Heb. v. 7,

One of the Righteous One's strong cries.

Daniel VII. 13.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

I do not recollect observing in the writings of exponents of prophecy any satisfactory elucidation of this remarkable text: all commentators alike applying it to our Lord's *first* or *second* Advents. I do not, however, deny that it may, in some measure, legitimately refer to those Advents, though, I think, I shall therefore endeavour to shew, that it has another, a fuller, and a more glorious meaning than it can have at either of those periods—one which can only find its complete solution, *post*-millennially, and when contemplating the kingdom of the Father gleaming through and beyond that of the Son.* When Christ, the "King of saints,"—the one here described as "like the Son of man"—"comes with the clouds of heaven" (*i.e.*, I conceive, with the "clouds of his

* Hence, from the undue observance of this *gradual* unfolding of the "new heavens and the new earth," arises the difficulty of reconciling many apparently contradictory Scriptures; such, for instance, as 1 Cor. xv. 26; Rev. xx. 8; Zech. xiv. 17-19; Isa. lx. 12 and lxv. 20, &c., which texts, I think, infer the still imperfect state of the world during the Millennium, with others, such as Mat. v. 5; vi. 10; Isa. xi. 9; Psalm xxxvii. 9-11; lxvii.; lxxii. 19; Rom. viii. 21; 2 Peter iii. 13, which denote perfection, and applied generally, but, I think, erroneously, *entirely* to the same period, though, in fact, they have but a modified fulfilment then,—their full accomplishment being reserved for the new heavens and new earth *post*-millennially, and at the complete restitution of all things.

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witnesses," his risen saints, and all the host of heaven), who with him, and in him, have subdued "all enemies," and now are seen with Christ, having "led captivity captive, and re-ascended up on high, with the shout of triumph and with the sound of a trumpet," in the act of making over "the kingdom and dominion, and the greatness of the kingdom" to the Father; the Son then exclaiming, "Behold I and the children whom thou hast given me;" and they, falling down before the throne and worshipping Him that liveth for ever and ever, and casting their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created." "The abundant grace of Christ will thus redound to the glory of God" through the thanksgivings of these many sons of glory, while every tongue of the redeemed "shall confess that Jesus Christ is Lord, to the glory of God the Father," before whose throne they now appear, and who then receives the kingdom, the power, and the glory, for ever and ever, from their hands, with more transcendent glory than had sin never entered into and marred our beautiful globe and its inhabitants: for all the divine attributes and perfections will doubtless shine forth with redoubled splendour in the work of redemption, which then, and not until then, will be completely perfected, though approaching to perfection during the progress of the millennial reign of Christ. The interpretation of "the Ancient of days" as referring, in this place, to the Father, while in other places it evidently refers to Christ, is not, I may here observe, inconsistent with Scripture, for we find the Son in one place, and in one alone, even styled "The Everlasting Father," though, I presume, he is so styled only as referring to his being the Father of Creation and Redemption; otherwise, we confound the Persons. This text, moreover, appears to synchronize and to harmonize with Rev. xx. 11, where we have the vision of "the great white throne," &c., which throne also appears to me to be the Father's throne: not so exclusively his, however, as that the persons of the Son and of the Holy Ghost should be excluded from a participation in that throne; for, truly, we must neither divide the substance of the Godhead, nor, as I have already said, confound the Persons thereof: "Blessing, and honour, and glory, and power, are equally ascribed to the Lamb for ever and ever, as unto Him that sitteth upon the throne," their glory being equal. Nor, on the other hand, is the essence of the Father and of the Holy Ghost excluded from a participation in the kingdom of the Son, whether as regards his kingdom of grace now or his millennial kingdom of glory to come. But I here anticipate the objection, that the great white throne spoken of is a throne of *judgment*, and therefore cannot be that of the Father, in that "all judgment is committed by him to the Son." Truly it is so, or rather, perhaps, the binding for or reserving unto the judgment of the great day may more properly be said to be the Son's commission. But mark, it is a judgment of "*the dead*," of "them that are lost," who are here raised unto judgment; they are those who have been already condemned by Christ,

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and, therefore, have not risen before to participate with his faithful people in his millennial reign; as says the prophet, "They are dead, they shall not rise,"—*i.e.*, pre-millennially: No; "Their beauty," on the contrary, "shall consume in the grave, their dwelling," when, in the millennial resurrection "morning," and throughout the millennial day of the Lord, "the upright shall have the dominion." They are those who have already been condemned by Christ, in that they have not *believed* on him, and "have preferred darkness rather than light, because their deeds were evil," and who, though they may not have rejected the gospel, having never heard it, yet have resisted the light of nature, and are held "without excuse," and will be judged out of the book of conscience and of nature: "For, as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law." Again, the judgment of the Son thus committed unto him, does not extend beyond the subjugation of "all enemies," ending with the destruction of Gog and Magog, the casting of the devil into "the lake of fire," and "death." Nor does this view of the prophecy, seeing the Holy Trinity is indivisible, shut out the subjects of this *post*-millennial judgment, ere judgment in "the lake of fire" is executed upon both body and soul, from "bowing," as we are assured they shall, "the knee to Christ, and confessing with the tongue to God."

Again, in this vision of the "one like the Son of man," will be fulfilled Luke xiii. 24, &c. "The master of the house" will then (having pre-millennially "come out of his place" at the right hand of God, for the purpose of assuming his millennial kingdom upon earth) "have *risen up again*" to that throne, and "have shut to the door."* "All things that offend, and they that do iniquity," having during that period been gathered out of his kingdom, are now beheld "standing *without*," not owned of him, but reserved unto wrath at that final day of judgment—"the resurrection to damnation," when "the sea shall give up the dead which are in it, and death and hell deliver up the dead which are in them," to be cast into "the lake of fire, where shall be wailing and gnashing of teeth:" and when also, to add to their remorse, "they shall see Abraham, Isaac, and Jacob, and all the prophets," who having shone forth with great brightness, yes, as with the brightness of the sun in the glorious kingdom of Christ their Father, shall now be seen with enhanced, nay, perhaps with the *seven*fold effulgence of the sun in the still more glorious kingdom of Christ's Father, and in Him, their Father.

* This "rising up" of Christ cannot, I think, be applied to his ascension, after having, in a *propitiatory* sense, completed the work of redemption; for then the door of mercy was more widely thrown *open* than ever, whereas here it is said to be "*shut*." Nor will that door be shut while there is a Mediator between God and man, which there will be, though, perhaps, that Mediator will be upon earth, or at least in the region of it, during the millennium, and until the kingdom is given up to God the Father, there being then—Christ having reconciled all things to Him, and having fulfilled the ultimate purpose of the Father in sending the Son into the world—no more need of a Mediator.

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I think also that the context in which the text (which I have sought thus to expound) stands, justifies the view I have given of it, since thus it falls in naturally and harmoniously with the order of the events as seen in the vision: for, observe, first, the prophet beholds the *four* great Gentile monarchies which were to precede the second advent of our Lord, with the Roman—the last of them—broken into ten kingdoms, and then the Papacy, which was to absorb three of those kingdoms. Secondly, he sees the thrones of the kingdoms of this world "cast down," and "the Ancient of days,"—evidently here referring to Christ, and not to the Father—sitting upon the throne of judgment, and before whom are "gathered all nations,"—those living on the earth at his appearing, and his kingdom; "the quick and dead" (the "dead," however, meaning the dead in Christ, who are then raised), and the Papacy "destroyed and given to the burning flame:" while, thirdly, he intimates that, although the dominion of these nations is taken away, yet, that "their lives are prolonged for a *season* and a *time*," as though referring to a remnant of those nations which should be spared and left in the earth to repeople it, as in the days of Noah; God, thus, in "the midst of judgment remembering mercy." The term "season," perhaps, symbolising the millennial reign of Christ, while that of "time" may signify the subsequent period of apostasy at Satan's being unbound, previous to the "destruction of Gog and Magog," who are, I think, the apostate posterity of this remnant of the Gentile nations. Then immediately succeeds the text I have essayed to interpret. But, here, as regards the next verse, this inquiry will follow, How can it be said of "the Son of man" and of the resurrection saints that "*they gave*" "dominion, and glory, and a kingdom" to *God the Father;* that all people, and nations, and languages, should serve him, &c.; since God the Father gave the kingdom to them? This objection has, however, been in a measure explained already; but I will endeavour to make what I have sought to establish a little more evident.

I would accordingly remark that Christ's kingdom—I refer to his glorious and peculiar reign with his saints on, or possibly over, the earth—is limited to a *thousand years*, during which period he, with them, "rules his enemies with a rod of iron," until he has subdued all things; which being accomplished, "the Son also himself becomes subject to Him,"—*i. e.*, to the Father—who, for this object, put all things under Christ, that God, the triune God, might be all in all;" and that the redeemed earth, with its inhabitants, might know that the Father hath sent the Son to be its Saviour, and "that he hath done this." The distinction between these two kingdoms—the millennial and the eternal—may, I think, be plainly traced by comparing Rev. xx. 4 with Rev. xxii. 5: not that I would infer that Christ's kingdom and reign with his saints is not an everlasting kingdom, for assuredly it is; but what I do maintain is, that it is not everlasting as regards his triumphing over his enemies, which is a work peculiar to himself, with his saints and angels. It may be said that "*they gave dominion*" to the Father in that his people are indissolubly one with him, and are asso-

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ciated with him in this subjugation of all things. It is also Christ's to give, in that he is not only the Everlasting Father of creation, but of redemption,—it is the purchase of his blood: the work of the Spirit given to him without measure. He has "found the piece which was lost;" rescued "the prey from the mighty;" and "delivered the lawful captive" from the usurper; and now presents it to his Father, "without spot or stain;" without thistles, thorn, or brier; neither will it contain any inmates of "tears," "sorrow," "pain," "crying," or "death;" for "the former things are passed away," and "the redeemed shall walk there," and "there shall be no curse there."

They "*give glory*," in that they have fulfilled the Father's will, and in that "iniquity is not beheld in them"—"they are without fault before the throne of God," "being filled with the fruits of righteousness, which are by Jesus Christ to the glory and praise of God." If at the *birth* of Christ, when redemption, as it were, was in embryo, there was sung, "Glory to God in the highest, and in earth peace, good-will towards men," much more will there be given glory to Him when "the whole creation shall be delivered from the bondage of corruption, in which it is still groaning, into the glorious liberty of the children of God," and when "all the earth shall be filled with his glory," and shall resound his praises; when Christ shall be manifested as "the Saviour of *all men*" (*i. e.*, of "the *meek*, who will then inherit the earth"), "but *specially* of *those that believe*," ere he appears; and when "the nations of them that are saved" shall walk in the renewed earth, and "in the light of the glory of the New Jerusalem." And, lastly, they may be said to "*give the kingdom*" to God the Father when, as I have already said, Christ delivers up the millennial kingdom to him; the Father's kingdom, for which we are taught to pray, will then have come, and his will will then, *and not until then*, "be done on earth as it is in heaven;" "for of him, and through him, and to him, are all things, to whom be glory, for ever and ever."

NOTES ON THE TRANSFIGURATION.

(Concluded.)

In the 2d of Hebrews we have a quotation from the Psalms: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Ps. viii. 4, 5). Such was the first Adam when he was created in the image of God. He was crowned with glory and honour towards an end, that he might have dominion over God's creation; but he forfeited all by the fall. Whether his body was surrounded by any external glory, of which he was stripped by his act of disobedience, we are not about to assert, although by an analogy it might be inferred. Of one thing we are

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certain, that Jesus, the second Adam—in order that he might taste death for the offspring of the first, restore all things by his blood, and put all things under his feet—was crowned with a greater glory and honour on Mount Tabor than that which was conferred on the first.

I. *The conversation shews that Christ's decease was foreseen.* The disciples would now learn that their Lord's decease, though a future event, was known and expected by Moses and Elias. They foresaw the event, and the place where the event was to happen. They spoke of Jerusalem as the scene of the Saviour's last sufferings and death. The amazing event was obscurely revealed and shadowed forth in their days; and in anticipation of this they already had been received into heaven. If this failed, their title to eternal life had been forfeited. The event was well known and expected by their Lord, even in the hour when his Father was shedding a divine glory around him. So complete was his foresight of the event, that he not only knew the fact itself, but the incidents attending it. There was not a spot to which he was to retire—there was not a plan which his enemies were to form—there was not an agent whom they were to employ—there was not an act of treachery or weakness on the part of his disciples—there was not a reproach or bodily pang which he was to endure, which the Redeemer did not foresee, and which, blessed be his name, he was not prepared and willing to meet. How marvellous, in this respect, is his love! He foresaw all his tremendous and unparalleled sufferings, and his knowledge did not drive him to despair nor produce a timorous and unworthy yielding to the wishes and temptations of his enemies. Oh, no! And not only did he foresee his sufferings, but his covenant engagement was entered into in full prospect of all that he was to endure; and yet, as the tremendous season of suffering approached, so far from repenting, he said, "*How am I straitened till it be accomplished!*" Blessed Redeemer, eternity will be too short to utter all thy praise!

II. *The conversation on Mount Tabor should impress our minds with the importance of Christ's death.* For what engaged the conversation of glorified saints must be highly important. The decease which Christ should accomplish at Jerusalem was the most amazing event in the annals of time. Whether you think of its mysterious nature—the Eternal God in human nature enduring the penalty of his own violated law—the difficulties overcome by it—the conflicting attributes reconciled by it—the innumerable multitude to be saved by it from eternal misery, and crowned with inconceivable, endless glory—the myriads to be punished for ever for despising it—the thousands that looked forward to it with interest from the foundation of the world—the intense interest which it excited amongst angels and the spirits of just men made perfect when it actually happened, yea, among all the spirits of darkness—the incomparable multitudes that have in all ages been spreading the glory of it abroad, and are at this day spreading its wonders in all languages, amidst all ranks of men, in all places of the earth, and will continue to do so till his purposes be accomplished,—these

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and many other considerations point it out as the most astonishing and memorable event in the records of the universe. Could his death be otherwise than interesting to these glorified saints? Oh! what subject of converse can interest them more? It is a worthy topic of conversation by all that dwell on earth or in heaven. Let it be the subject of our thought and conversation. It is in the death of our Lord that we see our sin, our danger, and our glorious remedy. This is the ground of our hope. He died that we might live with him in his kingdom.

III. *Peter's experienced proposal.*

Enraptured with what he saw and heard, he exclaimed, "Lord, it is good for us to be here: if thou wilt, let us here make three tabernacles; one for thee, and one for Moses, and one for Elias."

As Peter felt it really delightful to be with Moses, Elias, and Christ on the mountain, he naturally wished to have the *scene perpetuated.* Accordingly, he makes the following proposal: "Lord, if thou wilt, let us here make three tabernacles; one for thee, and one for Moses, and one for Elias." Who can blame Peter for the proposal? Should not we, like Peter, have wished to detain these heavenly messengers, that we might converse with them about the splendour of heaven, the counsels of the Divine love, the mysteries of redemption, and the way to glory? Tabernacles, however, would have been no accommodation to these distinguished visitors, and surely Peter might have thought their absence would not be occasioned for the want of them. Moses and Elias had for ever done with earthly tabernacles; they had a building above, an house not made with hands, eternal in the heavens.

But why did Peter propose to erect tabernacles? The Jews were wedded to all the institutions of Moses, and were unwilling to admit that any of their ritual services were ever to be abrogated. They expected that the Messiah would maintain all their temple services, and continue its smoking altars and bleeding victims. The disciples, no doubt, for some time held the same sentiments. They would suppose that the Mosaical institutions were intended to be permanent, and that the authority of Moses and Elias would be placed on an equal footing with that of Christ. And the appearance of Moses and Elias in glory, conversing familiarly with Jesus, would confirm them in their opinion, that they were to be of equal dignity and authority with Christ. Under this impression, Peter immediately said, "Let us make here three tabernacles; one for thee, and one for Moses, and one for Elias;" as if he supposed that the authority of Moses and Elias were to continue in force in the kingdom Christ was about to establish. But behold the answer given to Peter's proposal in—

IV. *The sudden appearance of the bright cloud, and the voice which came from the excellent glory.*

1st, *In the appearance of the bright cloud.* "While he yet spake, behold, a bright cloud overshadowed them." "The desent of the cloud," observes Krummacher, "on Mount Tabor is an event big with importance and grandeur, for this cloud was undoubtedly the Shekinah, the dwelling and covering of Him who 'hath his way in the whirlwind,

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and the clouds are the dust of his feet.' " In the days of the old covenant a cloud was the usual symbol of God's presence. A cloud rising towards heaven in the form of a pillar constituted the habitation in which he went before the Israelites in the wilderness. He veiled his presence on Mount Sinai in a thick cloud, and when he revealed himself by word of mouth above the mercy-seat, he spake out of vapours and clouds. At the consecration of the Temple of Solomon a cloud filled the house of the Lord, so that the priest could not stand to minister because of the cloud, for the glory of the Lord filled the house of the Lord. Then spake Solomon, "The Lord said that he would dwell in the *thick* darkness." And is not the fact of his choosing a cloud for his dwelling-place on earth equivalent to saying, Draw not nigh; if ye were to behold my countenance ye would perish? Of what did the cloud in the wilderness, and that on Mount Sinai, and that in the temple remind them, but of the great waters of sin which divided him from the world? What did it denote but that, without propitiation we could never gain admission into his presence, and that, without shedding of blood there could be no remission of sins? Hence the cloud was either dark or black, or it shone like a flaming fire. There was always something terrible and repelling in its aspect. But the cloud upon Mount Tabor is very different from that upon Sinai. It is neither accompanied by the howling of the raging tempest, nor does it come sweeping along like a war-chariot, nor is it followed by any crash at which the hills tremble. It carries no rolling thunders in its bosom, no lightning escapes it; borne on gentle winds, it descends silently and noiselessly on the mount. It is not dark or gloomy, but it is a *bright cloud, serene and luminous*, indicative of the superiority of the new dispensation to the old. The Christian dispensation is a brighter and more glorious display of the infinite goodness and love of God to man.

Thus the cloud of glory appears as the announcer of a brighter dispensation,—"a better covenant, established upon better promises." Under this dispensation we can come as we are, and when we please, through a Mediator, into the presence of the Most Holy, for in Christ we are always gladly received. Now, instead of the burning bush, a symbol of the presence of the Eternal Majesty, and the stern command, "Draw not nigh, and put off thy shoes from off thy feet," you hear the blessed invitation, "Draw nigh to me, and I will draw nigh to you." He graciously deigns to commune with us from out of the mercy-seat.

Behold the answer—

2dly, *In the voice they heard from the excellent glory.* "While Peter yet spake," the evangelist relates, "behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased." The speaker is known by his voice. When God the Father spake to Jesus, who was in the midst of the Jews, "Some of them said an angel spake to him, but others said it thundered." "The voice of the Lord is full of majesty." God can make himself known when he speaks. Hence, the voice which came

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from the bright cloud which had just descended, and into which the disciples had now entered, was instantly recognised by them as the voice of the Eternal Father. For when they heard *it*, they fell on their face, and were sore afraid.

He by whom all things consists comes down, in the stillness of night, on a terrestrial mount, conceals the flaming brightness of his majesty behind a friendly veil, clothes his all-creating voice in the poor speech of man, and, in words audible to the bodily ear, himself bears witness to the Son of his love.

This was an attesting voice. Moses, Elias, and the prophets testified beforehand of Christ. But they were only harbingers of the Father, who himself comes forth, and in the presence of five witnesses, the representatives of the visible and invisible world, bears the most important testimony to our Saviour: "This is my beloved Son." The Father delights to proclaim *the relation* between him and the Son. "*This* is my Son:" not Moses or Elias, who are but *servants* at the *best.* And to which, *even* of the *angels*, did the Lord say at any time, "Thou art my Son"? He calls him a Son in a sense in which no other being in heaven or earth can thus be called. By this name he elevates him above the rank of created beings, and places him on the throne of the Eternal Godhead. The Father owns him as the reflection of his own glory—as the image of his own being—as one in essence with himself, though united to humanity. He was equal in power and glory with the Father, and possessed a character in all respects like his own—a character of unspotted purity and infinite benevolence and love. And as faith in him, as God and man in one person, is essential to our salvation, that faith is strengthened and supported by the direct testimony from the Divine glory itself.

This was also an approving voice. Expressing God's infinite satisfaction and complacency in Christ. The Father delights to publish to the world the *affection* he bears to our Redeemer: "*My beloved Son*, in whom *I am well pleased.*" God is well pleased in him as our Mediator. "For it hath pleased the Father that in him should all fulness dwell, and having made peace through the blood of his cross by him, to reconcile all things unto himself." God is well pleased in him as our *Teacher.* Hence the Divine mandate, "Hear ye him." This seems to set aside *Moses*, the lawgiver of the Jews, and Elias, their leading prophet, that the Son might remain the supreme and perpetual teacher and lawgiver of his Church and people, giving him the preference to all other teachers and legislators. "For in all things he must have the pre-eminence." And the disappearance of Moses and Elias at the moment the mandate was given from the cloud to hear Christ, plainly indicated that the giver of the law, and the restorer of it, had surrendered up their authority to the Son of God, who was to be the great, the only, the everlasting Prophet, Priest, and King of his people. Thus the Father committed all judgment unto the Son; he had supreme authority to set aside the ceremonial law, and to introduce a more spiritual worship. And his disciples are to do whatsoever he commanded; but

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his yoke is easy, and his burden is light. Hence the apostle says, in reference to the abolition of Jewish ceremonies, "Ye are not under the law, but under grace: stand fast in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage."

In conclusion, we observe, that the three witnesses must have derived much pleasure and profit from what they saw and felt. And when we contemplate the soul-stirring scene of our Lord's transfiguration as *a type* of his future kingdom, and view Moses and Elias as specimens of what his people shall be in that kingdom, we marvel not that the honoured three should say so much in their epistles of the coming and kingdom of Christ. No marvel that Peter should say so much of "the glory to be revealed." No marvel that James should exhort us to patience and stability "unto the coming of the Lord." No marvel that John should say, "It doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is." May the reader and writer be able to say in this world, "I am a partaker of the glory that shall be revealed!"

Enoch in Jude 14.

1. How gracious! Our Lord gathers up for us the very fragments that have been on the table of ancient saints. Jude is generally understood, especially from the language of ver. 17, to have written his epistle at a time when his brother apostles, with the exception of John, and he an exile, were gone from the earth. It is remarkable, that at such a time, just before the canon was to be closed, there being only one other book to be written, he should be empowered by the Holy Ghost to preserve for the Church that *prophecy of Enoch*, ver. 14, concerning the *Lord's coming*, in the ark of the recognized canonical books.

2. How remarkable! There is here an *antediluvian* record, the only one remaining spoken by any prophet of those early days; and this record is concerning the Lord's coming the second time.

3. How interesting! This record lets us know that the Church before the flood, the Church in Abraham's days, the Church in the time of Moses, the Church in the days of David, all along, indeed, till the fuller light was given the Church, had this prophecy of the *Second Advent* "as a light in a dark place." The eye of the Church has *always* turned toward that day.

4. How well met, the prophet and his prophecy! It was revealed to one who lived in perilous times, like what the last days shall be; one who was afterwards "caught up" without tasting death. He foretells of his Lord who shall come in the clouds to take up his own; and lo! himself, as if to evidence the truth of the prediction, goes up to meet Him in the clouds.

5. How well chosen the times! Enoch, the *seventh* from Adam, has the Second Coming revealed to him, after six patriarchal heads have dwelt on the *First Coming* as taught directly in the "seed of the woman

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bruising the serpent's head." The seventh—the *completing* one—tells of the Second Coming. And as it was well-chosen to give it originally to Enoch, no less well-chosen is *Jude* to preserve it. He is guarding the Church against innovations and errors, and guiding it back to the "*faith once delivered* to the saints" (ver. 3).

6. How suitable as a preface to the Apocalypse! The Apocalypse was just about to be written, and here is the preparation for it. Here are heard the clear notes of the same trumpet, "Behold, He cometh!"

7. How singularly its place links us to the Church in all ages! As this same Jude, by telling about *Michael*, carries us back to *Daniel's* times, and prepares us for John's visions of that Archangel; so, the mention of *Enoch* carries us back to sympathise with the Church before the Flood, and onward to sympathise with those who shall be alive and meet the Lord at his appearing.

Jude will then no longer need to ask (John xiv. 22), "Lord, how is it thou wilt shew thyself to us and not unto the world?" He and Enoch together will comprehend, with all saints, the full meaning of the Lord's coming and "making his abode" with men—by faith for many a long day, by sight and faith together for endless ages.

Christ as the Day Star, and Morning Star.

We find Christ spoken of in Luke i. 78, as the "*Day-Spring* (Ἀνατολη) from on high." This he is at his *First Coming;* appearing in our dark world to chase away its shadows, mists, clouds, gloom, worse than Egyptian night. Gradually, like the dawn of day, he manifested himself; foretold long; giving glimpses of himself, as streaks of dawn; shedding additional light on his servants from time to time; then, becoming incarnate; next, in that incarnate form dying, rising, ascending. The *day-spring* is now "*the light of the world.*" As Antichrist now, so *Babylon* in Isaiah's time, proclaimed herself the world's *day-spring*, and hence is called (Isa. xiv. 12, *ὁ Ἑωσφορος ὁ πρῶι ἀνατελλων*, Sept.) "*Bright one, son of the morning.*"

In a somewhat similar manner his *Second Coming* is spoken of. In it, as in his First Coming, there is both (1) the *dawn*, and (2) the full "*light*," or mid-day sun, to arise at last on our world, which is still involved in night.

I. When Christ shall all at once burst into view from behind the clouds of this stormy night, and appear in the skies in great glory, this will be his coming as "*day-star*," *φωσφόρος* (2 Pet. i. 19), and *Ὁ Ἀστηρ ὁ λαμπρος ὁ πρωϊνός* (Rev. xxii. 16). The first tokens of his having at last arisen to end earth's long night, the sign of the Son of man in the heavens, the Lord's personal presence visible in the sky, "*that same Jesus*" seen once more over the Mount of Olives, descending as he went up,—*this* is described as his appearing like the "*Day-star.*" For this is the prelude to all that follows. Now will darkness flee; now is the world's night closing; now the weary saints who travelled

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on in hope, yet often sad, may lift up their heads, for lo! their Lord comes, the day-spring

"Flames in the forehead of the morning sky!"

II. The ever unfolding glories and wonders that follow on his arrival. Let us understand how next he is the "*perfect day,*" "*the sun* of righteousness," "*the sun* of a morning without clouds." The millennial rest, the thousand years that follow his appearing, will be the time when he is seen as "*the sun,*" no longer scattering clouds, and only introducing the light of glory, for that is all over after he has once begun to reign in glory—but uninterruptedly giving forth floods of light, life, joy, glory.

In 2 Tim. iv. 1, we have Christ's coming in both these respects—"His *appearing* and his *kingdom.*" The former is its "*day-spring*" state, the latter, its "*sun of righteousness*" state—its long summer day without cloud or storm, or night, or sadness. It is for the *day-spring* that we wait more immediately. O that in so doing we were like Brainerd's North American Indians, of whom he tells us this memorable incident. He was leaving them for a time, and asked them to spend the remainder of that day in prayer, with which proposal they cheerfully complied. The night was not settled on the earth when they began; but such was their fervour, that one after another prayed till night was far spent. Nay, they wearied not, nor thought the time long, till they unexpectedly discovered the *morning star* high up in the sky, and day just at hand! Let us so watch and pray always, and thus be found by our returning Lord.

Reviews.

The Jew. By the author of "Both One in Christ." 5th Edition. London: Wertheim and M'Intosh. 1852.

WE do not need to recommend a work like this, that has reached a fifth edition. May it be more and more blessed to diffuse the "mind that was in Christ" toward Israel. The two following extracts are worth attention:—

"My attention was further directed to other prophecies; foretelling what my people should suffer if they were to reject that Messiah; and it was added—'See, all has come to pass; in consequence of despising and crucifying Jesus, your people have been cast out from their land, scattered among the nations, and have now for eighteen hundred years groaned beneath the curse written against them; and here, again, prophecy has had its exact accomplishment.

"It was then with no small amazement that, after a time, I discovered what new and extraordinary meanings my friends attached to another class of prophecies; and more particularly to such as related to the reign of the Son of David upon Zion's holy hill, and to the re-establishment of Israel in the land of promise.

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I was not a little staggered by this, their new and uncertain mode of dealing with the Word of God. Nor upon remonstrance could I obtain the least satisfaction. It was not even attempted to give a reason why, in one chapter of Isaiah, the word Israel was allowed to mean Israel, *i.e.*, the Jews, and that in the next chapter, Israel was said to signify quite another thing.

"At this I complained, and I think justly. The most scrupulous exactness had been enforced in abiding by the plain, literal interpretation of prophecy, when the object in view was to convince me of the truth of Christianity. But now, that not being the question, Isaiah and Jeremiah were made to yield in the most reckless manner to a received set of opinions, to the shame and confusion of that very principle of literal interpretation which had before been so earnestly contended for."—(Pp. 137, 138.)

"What, if it so please Jehovah to magnify and make honourable His own institutions in the midst of restored Israel, by exhibiting how fully and how minutely these ordinances testified of Jesus—what are we, or who are we, that we should say, 'What doest thou?' The living bird, red with the blood of its fellow, fluttering above the holy mountain and disappearing in the clouds, may, in the order of that new economy, unveil to the typical people more of the glory of God than the victory of Armageddon, or the cleaving asunder of the Mount of Olives. (Zech. xiv. 4.) It may be worth while to ask, 'Are we sure that we have discovered *all* the hidden mysteries intended by these various and numerous types? Have we (supposing our notions, so far as they go, be correct) *exhausted* the emblematical meaning of the Ark, the Mercy Seat, the Golden Table, the Candlestick, the Scape Goat, the Red Heifer, &c. &c. &c.? And, is it *very* improbable that even the glorified Church, the inhabitants of the new and heavenly Jerusalem, may, in these restored institutions, discover yet more of the wisdom and the grace of God? If angels improve in knowledge (Ephesians iii. 10) and abound in praise, by witnessing the work of redemption as carried on in the Church, why may not glorified saints?'"—(Pp. 187, 188.)

The Natural History of Creation. By T. L. Kemp. London: Longman. 1852.

This is one of the many works for the railway, which have of late years been multiplying. It is full of interesting information, but we only refer to it in order to cite its closing paragraph, to which we beg our readers' attention:—

"We have seen that the atmosphere has for long been undergoing a change; that, at a very early period, it was charged with carbonic acid, the carbon of which now forms part of animal and vegetable structures. We saw, also, that at first it contained no ammonia. But since vegetation and decomposition began, the nitrogen that existed in the nitrates of the earth, and some of the nitrogen of the atmosphere, have been gradually entering into new combinations, and forming ammonia,—and the quantity of ammonia, a substance at first non-existent, has gradually increased; and as it is volatile, the atmosphere now always contains some of it. The quantity has now become so great in it, that it can always be detected by chemical analysis. There is an evident tendency of it to increase in the atmosphere. Now supposing it to go increasing up to a certain point; it forms with air a mixture that, upon the application of fire, is violently explosive. An atmosphere charged with ammonia is liable to explode whenever a flash of lightning passes through it. And such an explosion would doubtless destroy, perhaps without leaving traces of, the present order of things. Do any expressions of Revelation seem to refer to such an end of the present creation? We dislike, in a popu-

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lar book, to quote too much from the Sacred Writings; but we may, perhaps, be allowed to extract the following detached passages:—

"'And there came down fire from God out of heaven; and I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away: and I saw the dead, small and great, stand before God, and they were judged every man according to their works: and I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And he that sat upon the throne said, Behold, I make all things new.'"—(Pp. 122, 123.)

The Bible, the Missal, and the Breviary, &c. By the Rev. George Lewis. Two vols. Edinburgh: T. & T. Clark. 1853.

We have only had time to glance at these volumes, but their plan and execution seem admirable. They consist of the Roman missal, rubrics, &c., translated, with notes and preliminary dissertations. They form a full and faithful portraiture of Rome, from her own standards. We know of no work of a similar kind in existence.

Thoughts on Man, in his Relations to God and to External Nature, with Minor Poems. London: Pickering. 1852.

There is much both of high and tender feeling in this volume. What place among poets its author may yet take, we shall not venture to say; but there are many superior passages in these "Thoughts." The chief poem closes thus:—

"—Then tranquil, in such expectation sure
As waits the dawn of morn, or genial breath
Of spring returning to release the soil
From winter's bondage, let us wait to see
The promises fulfill'd, the Church releas'd
From all oppressors, all the earth at peace,
Pure worship render'd everywhere to God,
And Jesus owned the Universal King!"
(Pp. 129, 130.)

The Coming Struggle among the Nations of the Earth, &c. London: Houlston and Stoneman. 1853.

As pure a piece of prophetical quackery or claptrap as we ever read. The author seems a disciple of Dr Thomas of America, whose magazine is a specimen of low scurrilous Socinianism and Universalism. Perhaps the author of this pamphlet might not like to identify himself with these blasphemies; but we greatly miss in his pages anything that gives us any indication of his theology.

The Revival of the French Emperorship Anticipated from the Necessity of Prophecy. By G. S. Faber, D.D. London: Bosworth. 1853.

Like all Mr Faber's works, this is full of interest and information. We went over it with no common degree of pleasure. Yet we cannot agree with him at all. Louis Napoleon may call himself Emperor of Rome or of the Roman earth, and yet that no more revives the old Emperor-

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ship than if the Czar or our own Queen were choosing to take the title. Napoleon is simply Emperor of France—no more. We are glad to observe that Mr Faber, though a post-millennialist, believes in a literal fulfilment of the 14th of Zechariah. Thus he writes:—

"There is considerable reason to believe that the final destruction of the irreclaimable Antichristian Powers will be effected by Volcanic Agency: and, from some prophecies, particularly that contained in the last chapter of Zechariah, no person can be blamed for expecting a *literal* though only *temporary* manifestation of our Lord on the summit of the Mount of Olives."

Pearls from the Deep, &c.; a Sequel to the "Morning of Life." London: Hamilton, Adams, & Co.

A very precious record indeed,—thoroughly genuine, and highly profitable. Like its predecessor, it is a fine exemplification of the power and grace of the Spirit.

The Development of Antichrist. By A. Bonar, Esq. London: Partridge & Oakey. 1853.

Whilst by no means agreeing with what we may be allowed to call the "extreme futurism" of this work, we can yet commend it as a clear statement of the views of a certain class of prophetic students. It brings before us in brief compass what the reader will find more fully argued in the works of Mr Newton and the Rev. James Kelly. It has not convinced us, but we have read it with much pleasure.

The Hebrew Christian Magazine. London: S. Bagster & Sons.

Some of the articles in this periodical are good and useful; but that called the "Heroes of the Cross" is very objectionable. The approbation expressed of such books as "Alton Locke," &c., indicate sufficiently the writer's opinions. His style is by no means pleasant, and his sentiments equivocal in some places. At the close (p. 125), the writer, in his longings for a "reign of national justice," intimates the desirableness of having cruelty to animals and cruelty to man placed upon the same footing in our courts of justice; of treating the murder of animals as equivalent in crime to the murder of man. Nay, we suspect that he judges brute-slaughter a greater crime than man-slaughter. At least his sympathies are expressed with much greater cordiality for the beast than for the man. Such is the drift of what has been self-styled Christian socialism! It begins by levelling ranks among men, and it ends by lifting the beast to a sort of superiority above the man.

Church History the Key to Prophecy: a Series of Letters, &c. London: Partridge & Oakey. 1853.

This is an abridgment of Mr Elliott's "Horæ Apocalypticæ." It is clearly and concisely done. Those who agree with Mr Elliott's interpretation will find it a good compendium of his views.

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The Apostasy: a Commentary on 2d Thessalonians, chap. 2, &c. By the Rev. B. W. SAVILE, M.A. London. 1853.

AN able, earnest, and in some respects successful book. We do not subscribe to all the author's anti-futurist positions, but we think he has said much that all futurists should deeply ponder. We select one specimen:—

"'*In the temple of God.*'—There are some students of prophecy in the present day, known by the name of *Futurists* (their object being to apply certain important prophecies of Daniel, St Paul, and St John, to some *future* period, however convincing the evidence may be in favour of their application to the Papal apostasy) who have revived what Jerome, 1500 years ago, in his epistle to Marcellus called a *Jewish fable*,—viz., that 'the temple' spoken of by St Paul in this passage, means a *temple* yet to be built in Jerusalem in which some future 'man of sin' is to sit. Now, if this material temple is to be erected by 'the man of sin' himself, it could not be termed 'the temple of *God*;' or if erected by the restored and UNCONVERTED Jews, they must *there* have a *typical holy place*, and spread a veil before it, and have bleeding typical sacrifices, whereas it is declared in Scripture, that Christ has '*once* (as the original forcibly expresses it, *once for all*) appeared, to put away sin by the sacrifice of himself' (Heb. ix. 26); and again it is said, 'there is no more offering for sin' (Heb. x. 28). Now, if such a carnal temple as this were to be built, it surely never could be called by the inspired writer, 'the temple of God.'

"But in truth the term 'temple of God,' as used by the apostle, cannot mean either the past or any future material temple at Jerusalem, but must refer to the *professing Church of Christ*, as the following reasons will shew:—

"There are *two Greek words* used in the New Testament to express the word '*temple*,' ιερος (ieros), and ναος (naos).

"The *former* word occurs forty-three times, the *latter* thirty-nine.

"The *former* is invariably used to denote the material temple at Jerusalem *before it was destroyed*, and nothing else.

"The *latter* is used by the EVANGELISTS to express the material building at Jerusalem, and also the temple of Christ's body.

"But the chief point to be considered is, how St Paul, the author of the passage before us, expresses himself in his epistles to the other Gentile churches.

"The only place in his epistles in which it is quite clear that he is speaking of the material temple at Jerusalem, which was then standing, is 1 Cor. ix. 13, where he uses *one word*, 'ιερος.'

"In all other places, when speaking of the temple of Christ's body, *i.e.*, the professing Christian Church, he uses *another word*, 'ναος;' *e. g.*, 1 Cor. iii. 16, 17; vi. 19; 2 Cor. vi. 16 (twice in one verse); Eph. ii. 21; and in 2 Thess. ii. 4, the passage we are now considering.

"The actual expression which St Paul here uses, is εισ τον ναον, and occurs nowhere else in the Bible. When a similar expression is met with in our translation of the parents of our Lord finding Jesus 'in the temple, sitting' (Luke ii. 46), there is another preposition and substantive used, εν τω ιερω.

"Therefore we conclude that the term 'in the temple of God,' which we are considering, must refer to the spiritual and not the material temple.* If it be

* "The learned Bochart justly observes that '*after the death of Christ* the apostles never called the temple at Jerusalem "*the temple of God*," but as often as they used the phrase, always meant the Christian Church.' And if we refer to the early Christian Fathers, we find they very generally inter-

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objected that it seems inconsistent to call the apostate Church of Rome 'the temple of God,' or the professing Church of Christ, we reply that in one professing branch of the Church of Christ during the days of the apostles—viz., the Church of Corinth—there were sins of as flagrant and open a dye amongst its members as in the Church of Rome at the present day; viz., contentions, idolatry, immorality such as was *not named* among the Gentiles, revelling and excess at the supper of the Lord; yet they were called by the very same term. 'Know ye not,' says the apostle, '*that ye are the temple of God*, and that the Spirit of God dwelleth in you?' Nevertheless the apostle speaks of the spiritual church being capable of defilement; for he adds, alluding apparently to the defilement of the Jewish sanctuary spoken of in Numb. xix. 20, 'If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are' (1 Cor. iii. 6, 7). And so it was with the Church of God of old. Hence our blessed Lord recognised the Jewish temple as his own church, until his final rejection by the nation, by declaring, 'My House shall be called the house of prayer, but ye have made it a den of thieves' (Matt. xxi. 13)."

The Personal Reign of Christ on Earth Demonstrated, &c. By A. A. Rees. London. 1853.

A brief but well-put argument for Christ's reign on earth. We give the author's summary:—

"In Christendom—I refer especially to the old world, and most especially to that part of it which constituted the ancient Roman empire—in Christendom, as far as godliness is concerned, the nations will grow worse and worse (2 Tim. iii. 1-6)—(for the highest point of civilisation is compatible with the lowest point of godliness), till, as a judicial punishment, they are subjected to the yoke of Antichrist (2 Thes. ii. 11, 12), who, towards the close of his brief but brilliant career, shall conduct them to the Holy Land, there to besiege Jerusalem (Zech. xiv. 1; Rev. xvi. 16, &c.), which, at that time shall have been renovated and re-peopled by its ancient inhabitants. At some period prior to this; the Lord Jesus shall descend from 'the third heavens' to the firmament of this world, and 'in a moment, in the twinkling of an eye,' shall raise those who have died in him, change the living saints from mortal to immortal, and in one glorious company, lift them up to meet him in the air (1 Cor. xv. 52, and 1 Thes. iv. 14-17). In the deep distress of the restored Jews, they shall cry to God for deliverance (Dan. xii. 1.; Jer. xxx. 7-9), when suddenly, to their amazement, Jesus, the true Messiah, with

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preted the expression 'the temple of God,' in this prophecy to mean the professing Christian Church; *e.g.*,—

"1. Thus Tertullian says, 'We are the temple of God.'—(*Tert. De Cor. Mil.* c. 9.)

"2. Thus Hilary Bishop of Poitiers writes, 'Because of that Antichrist you do wrong to attach importance to the walls of temples, or to regard a building as the *Church of God.* Is it then doubtful that Antichrist may not establish his throne *there?*'—(Quoted by Mr Elliott, H. A. vol. iii. p. 82.)

"3. Thus Chrysostom, commenting on 'the man of sin,' says, 'he will have his seat not only at Jerusalem, but in the universal church.'—(*Chr. Hom. III. in loco.*)

"4. Thus Theodoret says the apostle 'calls the churches the temple of God; in which, endeavouring to shew himself as God, he shall seize the pre-eminence.'—(*Theod. in loco.*)

"5. Thus Augustine, 'For we are all and each of us his temple.'—(*Aug. Civ. Dei.* x. 3-26.)"

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all his saints, shall be revealed to their weeping eyes (Zech. ix. 10-14). At the same time the Antichrist, with his countless hosts, like his predecessor Sennacherib, shall miraculously perish (Zech. xiv. 3-12; and Rev. xix. 19-21), whilst the territories of the fourth—or Roman empire—or at least its western division, shall be destroyed by earthquake, brimstone, and fire, like Sodom and the cities of the plain (Dan. vii. 11, compared with 2 Pet. iii. 10, and Rev. xviii. 8, 18).

"The pardoned and converted Jews shall be the heralds to the benighted heathen of the advent of their great King (Isa. lxvi. 19). The Spirit shall be poured out in superabundance from on high; Satan and his angels shall be arrested and imprisoned in the abyss (Rev. xx. 1-3). All nations shall be converted (Isa. ii. 2-4); the new Jerusalem shall descend from heaven, and from this God-built city (Heb. xi. 10), the King of kings the Lord Jesus, and his fellow-kings the glorified saints—namely, those who have suffered with him during his absence (Rom. viii. 17), shall administer the affairs of a redeemed and renewed earth."

The Tabernacle; its Literal Uses and Spiritual Application. London: J. Nisbet & Co. 1853.

Of the many works which late years have given forth on Jewish worship, this is one of the best. It is not too long or diffuse; neither is it too brief and sketchy. It is thoroughly well executed in all its parts. Its engravings are admirable—its typography is beautiful—its style of writing is excellent. It is truly a useful and spiritual, as well as a tasteful book.

Diatribe de Mille Annis Apocalypticis, &c. Per J. H. Alstedium Francoverti. 1630.

John Henry Alsted, a German Protestant divine, was born about 1588, and died in 1638. Amongst his many able treatises we find the above small work, which shews that the subject of Christ's thousand years' reign was much discussed in his days, long before the troubled times of our own Commonwealth, to the excitement of which the prevalence of millennarianism is often ascribed.

Alsted was not exactly a millennarian; nay, his title-page is a sort of protest against "Chiliasts and Phantasts;" yet he is a literal interpreter of the 20th of Revelation! We translate for our readers his paraphrase of the 4th verse:—"I saw thrones arranged in due order, and Christ with the holy angels sat upon them. For to them was given the power of judging. I saw also the souls of those who had been beheaded, and loaded with all kinds of punishment, not for their own crimes, but because of their testimony to Jesus Christ, the Son of God, and one advocate of the Church; and because of the Word of God, which they had fearlessly defended from the corruption of men; and who had not worshipped that second beast, nor the image of the beast, &c. These lived, their bodies being raised and restored to life. Nor did they only re-live, but they also reigned in the Church, now free from persecutions, with Christ the King of kings, for a thousand years. But the rest of the pious dead who had not received the crown of martyrdom, as well as the wicked, did not re-live till the thousand years were finished."—Pp. 59, 60.

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The latter half of the volume consists of a defence of his interpretation, and of answers to objections.

Generation-Work, the Second Part, wherein is shewed what the Designs of God abroad in the World may in all likelihood be at this present Day and in the Days approaching, &c. By J. TILLINGHAST. London. 1654.

WE are persuaded that we are doing a service to our readers when we bring before them works of former centuries, which are now hardly to be met with. It is for this reason that we do not hesitate to extract freely from the book whose title we have given above. In his exposition of the vials, the author has a long *excursus* upon the subject of the advent and reign of Christ. We give a few passages as specimens. They will be quite intelligible, though fragmentary:—

"Because the apostle tells us, 2 Thess. ii. 8, that the Man of Sin is to be consumed with the breath of his mouth, and destroyed with the brightness of his coming—which coming can be no other than his personal coming, because it was that coming the apostle had been speaking of, verses 1, 2, about which the Thessalonians were shaken in mind and troubled, as conceiving it to be at hand (possibly from what the apostle had written in his First Epistle, ch. iv. 15-17, whence it might be inferred as if that present generation should live to see that day, and therefore he saith, 'Not by word, nor letter as from us,' verse 2), which trouble the apostle endeavours to remove by telling them that the Man of Sin who was to be destroyed with the brightness of this coming, was not as yet revealed, and that therefore this coming, which they were in doubt about, could not be sudden. Now, observe, do we already see the first, viz., the Man of Sin in a consumption by the breath of Christ's mouth, *i.e.*, the preaching of the gospel; then may we conclude the second, viz., his final destruction, which shall be by the brightness of Christ's coming or appearing, cannot be far off; and therefore it is more consonant to the apostle's meaning to look for and expect this coming here betwixt the sixth and seventh vials (where a personal coming is hinted), which time is near to us, than not to expect the same till the general judgment, which (as shall appear hereafter) is from us a thousand years at least, how much more I know not; and surely Antichrist's continuance shall not be so long."

"Now, taking this coming of Christ (as hath been laid down) for that second coming we all wait for, I see as yet no inconvenience following upon it, in case we say, that Christ's second coming shall be at this time, betwixt the pouring out of the sixth and seventh vials; and what things are to be done in the world afterwards are such things only as Christ will despatch betwixt his coming and the time of the end. And thus to conceive of Christ's second coming, as it noways tends to looseness, but rather the nearness of this day calls aloud upon all to watch, yea, may cause all those who have hope in a day of redemption to lift up their heads with joy, because their redemption draweth nigh; so doth it seem more agreeable to the current of Scripture, and also to that which but a few years ago was the faith of God's people in general, to wit, that Christ's second coming could not be far off, than the contrary opinion doth, which makes this coming not to be till the general judgment, which cannot be so little as a thousand years off.

"And truly when I consider how godly ministers and people not many years past did provoke one another from Christ's second coming, and harp upon it as near; and how at present few speak of that, but look at comings of another kind, setting the second coming a great way off; it is so far from bringing me into a belief with them, as that contrariwise it nourisheth within me a

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persuasion more strongly that his second coming is at hand, and he will be upon us unawares, because the Scripture tells us this day shall come as a snare upon all, Luke xxi. 35, 'and the Son of man at his coming shall hardly find faith (to believe his coming is so near) on the earth,' Luke xviii. 8. Yea, 'he comes at midnight,' Matt. xxv. 6, an hour when but few are looking for their friend, and the calling upon believers so frequently to watch whensoever Christ's second coming is spoken of, lest that day come upon them unawares, and overtake them as a thief in the night, implies no less to me than that which experience within these few years teacheth, that they (as well as others) will be apt to put the day of Christ's coming far from them. And by how much I read over these Scriptures the oftener, by so much have I the less hope (knowing that not one jot or tittle of the Word shall fall to the ground) of seeing many of those (some I have hopes we may) who have deeply drunk in the persuasion of a spiritual coming and kingdom only, to change their minds, and be of another persuasion.

"Only with such I leave to ponder upon this caution, Take heed lest as the Jews, by expecting a glorious onward coming at first, when Christ was to come in a low and despised way, did then mistake his first coming; so you, by cleaving to a spiritual coming only, with a denial of a personal, should now mistake his second.

"I will only add, that the security the Scripture holds forth, which will be, not upon the world only, but many of God's people also, as touching the coming of Christ, about that time when he is to come, is to me an argument that Christ's coming (I mean the coming commonly called the coming to judgment) is to be at the beginning of the thousand years, Rev. xx., and not (as most who acknowledge the thousand years to be yet to come) at the end of them; because, were the coming at the end, how could there be a security, especially upon believers, who now could expect nothing else every day but his coming, who would not say when they should see Gog and Magog again gathering together, now is the Lord coming? How, then, would this day come unawares as a thief upon them, when they could now neither look for nor expect anything else? But, at the beginning of the thousand years, when, as their thoughts and expectations shall be high, and all running upon another coming, viz., a glorious spiritual appearance, but no thoughts of a personal, then Christ comes upon them, and takes them unawares whilst they dreamed not of such a coming, but were gazing after another."

"In case it be said, How can these things be? seeing upon Christ's second coming the world that now is shall perish by fire, as did the old by water that yet after this a seed of wicked men should remain for saints to rule over.

"True, the Scriptures which speak of this coming mention a coming with fire, Isa. lxvi. 15, 'The Lord shall come with fire, to render his rebuke with flames of fire;' Mal. iv. 1, 'The day cometh that shall burn as an oven;' 2 Thes. i. 8, 'In flaming fire, rendering vengeance;' and Rev. xix. 20 (immediately upon the battle of Armageddon, before the thousand years begin) we read of a lake of fire into which the beast and false prophet are cast; which fire, that it shall be material fire, Peter implies plainly, 2d Epistle, iii., in saying, that 'as the old world was drowned with water,' viz., material water, 'so is this reserved to fire against the day of Christ's coming; yet that this fire (which, whether it shall be general in all places at once, or only in that place where Christ shall appear and his enemies be gathered together—whether the dross of the world shall be gathered into one lake—is a question too nice to dispute) shall not destroy the being of the world is clear: —1. Because it is a fire for another end, viz., refining, not destroying, Mal. iii. 2, 'Who may abide the day of his coming, for he shall be as a refiner's fire?' 2. The new Heavens and the new earth that Isaiah and John speak of, wherein shall dwell righteousness, and in which the saints shall reign with Christ, Peter makes mention of as a

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thing to be after this fire, which (as I have said) he therefore brings in with a 'nevertheless,' 2 Pet. iii. 13. Now, what if we should say, that as when the old world was destroyed by water, not only righteous Noah and godly Shem and Japhet, but also cursed Cham, yea, the kinds of all the creatures were spared from that deluge to replenish the new world; so at this day, not only the saints in the world shall be preserved, but even some of the wicked, yea, of all the creatures, to serve the glorious ends and designs of God, and that in the new heavens and earth; which seems not without all ground, because the Apostle Paul tells us plainly, Rom. viii. 20-22, that the creature's earnest expectation waits for that day, in which the sons of God shall be manifested; when the creature (devils and wicked men, on whom the curse shall still remain, excepted) shall be delivered from that bondage of corruption that now it groans under; and that not by a total dissolution or annihilation of it, but by a glorious restoration, bringing it into the liberty of the sons of God. For the earnest expectation of the creature waiteth for the manifestation of the sons of God; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God; and also because in those very new heavens and earth that Isaiah speaks of, and Peter quotes from him, 'The wolf and the lamb feed together,' that is, good and bad shall be in the world together.

"Neither let it be said that this will be any hindrance to the saints' glory and spirituality, to bring them from Heaven, the place of glory, and that about a work so mean and low, to rule over men upon earth; for, as angels lose not their glory by attending upon the work of God here on earth, nor their spirituality, because the works they attend upon of ministering to the saints, destroying the enemies of God, &c., are in themselves mean and low, yea, in a manner servile for so glorious creatures as angels to attend upon; so shall not saints at this day, by being occupied in the affairs of this fifth monarchy (which shall be their work for Christ, to act as officers under him in his kingdom) lose anything of their glory, especially considering Christ himself (whose presence is their glory) shall be with them all this time; nor of their spirituality, which never suffers decay in any, through a being occupied in the will and work of the Lord."

Popery and Infidelity. By JAMES DOUGLAS, Esq. Edinburgh: Constable. 1852.

LIKE the author's "Rome and Maynooth," not only vigorous and able in itself, but admirably adapted to the times. May it go over the land in tens of thousands.

Seven Lectures on the Sabbath, delivered in the Town Hall, Woolwich. 1852.

WE rejoice greatly in these earnest pleadings in behalf of the Sabbath. Whether we regard it as a memorial of creation or as a type of the great Sabbatism yet to come, we would uphold its perpetuity. Till the world's great Sabbath come our seventh-day type of future rest must remain. When the antitype has come, it will be time enough to speak of it as one of the abolished feasts of Judaism.

The Six Days. By Capt. C. KNOX. London: Hatchard. 1853.

THE quotations in this book are perhaps too many and too long, but the work itself is well written, and full of information and interest.

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Repose and Reunion: a Sermon, &c. By John Cox, Woolwich. London: Ward & Co.

All Mr Cox's writings, both practical and prophetical, are marked by freshness of thought and spirituality of tone. This is not behind the others. It is truly excellent.

The Future; or, Things coming on the Earth. By J. E. Freeman. London: Ward & Co.

Five exceedingly good and well-written letters, with which, for the most part, we agree.

A New View of the Apocalypse, &c. By C. E. Fraser Tytler. Part II. Edinburgh: Johnstone & Hunter.

Retaining the objections formerly stated to the system here expounded and advocated, we can still bear testimony to the admirable spirit which pervades the work. Our readers will, we are persuaded, like ourselves, peruse it with much interest and profit.

Extracts.

Ezekiel's Temple.

"The latter chapters of Ezekiel, describing the erection of a certain temple, are involved in so much obscurity that it seems difficult to arrive at any determinate conclusion respecting the import of this mysterious prophecy. It is certain that *the attempt to spiritualise* it produces *little beyond perplexity and confusion;* nor have we any example in Scripture of *an allegory so perfectly dark and enigmatic, as it must be confessed to be, on that supposition."—Robert Hall.*

Bishop Butler's Prophetic Views.

"Things of this kind naturally turn the thoughts of serious men towards the full completion of the prophetic history concerning the final restoration of that people, concerning *the establishment of the everlasting kingdom among them, the kingdom of the Messiah; and the future state of the world under this sacred government."* (*Analogy*, part ii. ch. 7.) "It" (Scripture) "seems to contain some very general account of the chief governments of the world from the first transgression to a certain future period, spoken of in the Old and New Testaments very distinctly and in a great variety of expression,—'the times of the restitution of all things,' Acts iii. 21; when 'the mystery of God shall be finished,' Rev. x. 7; when the God of heaven shall set up a kingdom which shall never be destroyed, Dan. ii. 44, and the kingdom 'shall not be left to other people' as it is represented to be during this apostasy, but 'judgment shall be given to the saints,' Dan. vii. 22; and 'they shall

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reign,' Rev. xx. 6; and the kingdom and dominion 'shall be given to the people of the saints of the Most High,' Dan. vii. 27." (*Ib.* part ii. ch. 7.) "Since they" (members of the future kingdom of Christ) "are not already invested with that degree of glory that will be communicated to them, they could not, under the notion of members of that kingdom, *claim any earthly dominion before the glorious reign of Christ shall commence, when they shall indeed reign with him upon the earth.*"—*Letter to Dr Hare, Bartlett's Memoirs of Bishop Butler*, p. 298.

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—May I call your attention to a fact which has come under my notice in reference to those futurists who may be called ultra in their views? I find that in them "extremes" are meeting, and some of them are beginning to look coldly on pre-millennialism. Having thrown the whole fulfilment of the prophetic into the future, they are embarrassed with the immense number of events which require yet to be fulfilled; and as some of these do not admit of being placed after the coming of the Lord, these futurists are obliged to admit that a great many things are to take place before the advent. Thus they have ceased to "watch," and are falling back upon some post-millennial arguments as to the non-necessity of watching in the strict and simple sense of the word.—I am, Dear Sir,

ONE THAT DESIRES TO WATCH.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—Do you know whether those futurists who believe that the Babylon of the Apocalypse is the literal Babylon in the plain of Shinar, hold that the other cities spoken of by the prophets are also to be re-built and re-inhabited? The same arguments that Babylon must be re-built, in order to fulfil prophecy, will prove that Bozrah, and Tyre, and Sidon, and Nineveh must also be re-built. If Babylon *must* be literal, then these other cities must be literal too. See especially Isaiah xxxiv. 1-11, and lxiii. 1-3, where that which in the Apocalypse is said to be done in Babylon is said to be done in Bozrah. I see they are obliged to make the "Assyrian" mean the "Babylonian," as if Nineveh and Babylon were one; as if Sennacherib and Nebuchadnezzar were the same personages! Do they make the Tyre of Ezekiel and the Babylon of Revelation the same?—Yours truly,

A STUDENT.

To the Editor of the Quarterly Journal of Prophecy.

MY DEAR SIR,—I was lately thinking over that passage, Isaiah xxviii. 9, "Whom shall he teach knowledge?" &c., and the answer, "them that are *weaned,*" &c., and I thought the weaning time was sweetly illustrative of our day of grace; it is God's time for weaning us from the supplies from *within,* and to feed us entirely from the supplies of his fulness in Christ. In the weaning time the sympathy of the mother is particularly drawn out in tenderness and compassion towards the child of her bosom,—wearisome nights are cheerfully submitted to,—patience and long-suffering are abundantly exercised,—for the excuse is, "Poor child, it is the weaning time." Now, God is our Father, and

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the springs of parental affection are infinitely found in Him; and our weaning time draws forth an amount of patience and long-suffering kindness that is most marvellous. Oh, then, that we knew more of the sweet exercise that is couched under these words, "My soul is like a weaned child!"

E. C.

To the Editor of the Quarterly Journal of Prophecy.

SOHAM, *January* 26, 1853.

DEAR SIR,—Will you kindly give insertion in the *Journal* the following difficulty with me, and, if convenient, say how in your judgment it may be met?

Am I right in identifying Isaiah lxv. 17-25 with Rev. xxi. xxii.?

If so, how is it to be reconciled or understood what is stated in Isa. lxv. 20, as compared with Rev. xxi. 4, "For the child SHALL DIE," &c., and "there shall be NO MORE DEATH," &c.?

Is the first statement to be taken as in effect the same with the latter, *i.e.*, tantamount to it? Do they refer to the same periods? Is the difficulty more apparent than real?

J. S.

[We think our correspondent right in identifying Isaiah and Revelation;* only the latter appears to us in the light of a double prophecy. That the chapters referred to (xxi. and xxii.) do describe the *millennial* state seems evident from hints of *imperfection* still existing, such as the teaching of the nations; but that it passes beyond the millennial into the everlasting state seems equally manifest from the strength and glow and largeness of the language employed. When we read Isaiah's description of ancient Babylon, we cannot help saying, a greater than ancient Babylon is here. So in reading the last two chapters of the Apocalypse we say, a still more glorious than the millennial is here. The language used is such as to take in both,—embracing the whole state of things from the day that the curse is removed and creation's groans made to cease.—EDITOR.]

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* Mr Wood in his "Last Things" thus gives his reasons for the identification:—"The order of the visions in the Apocalypse is not always the order of the events which they represent; and I have already stated my conviction, that the twenty-first and twenty-second chapters of Revelation refer to millennial times. My reasons for coming to this conclusion are,—1. That the new Jerusalem is described as the bride of Christ adorned for her husband; whereas the marriage of the Lamb, and the making ready of the bride, are noticed, in chap. xix. 7, as pre-millennial events. 2. That the tree of life is said to be for healing of the nations (xxii. 2); whereas, in the everlasting state, there can be no nations to need healing. 3. That the kings of the earth bring their glory and honour unto it (xxi. 24), a description which does not appear to me to be suitable to the everlasting state. 4. That it is said of this period, "there shall be no more curse" (xxii. 3); whereas the same language is applied to the earth in times confessedly millennial, when Jerusalem shall be safely inhabited (Zech. xiv. 11). For these reasons, I regard the whole description as millennial, and the new heaven and earth, the locality of the things described, as being millennial too. If, then, the passing away of the former heavens and earth precede this renewal, the event must be pre-millennial."

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Poetry.

THE CONSOLATION.

The storm has broken, and the heavy blast,
That stifled morn's free breath and shook its dew,
Is dying into sunshine; and the last
Dull cloud has vanish'd from yon arch of blue.

I know it is but for a day; the war
Must soon be waged again 'twixt earth and heaven;
Another tempest will arise to mar
The tranquil beauty of the fragrant even.

And yet I joy as storm on storm awakes;—
Not that I love the uproar or the gloom;
But in each tempest over earth that breaks,
I count one fewer outburst yet to come.

No groan creation heaves is heaved in vain,
Nor e'er shall be repeated; it is done.
Once heaved it never shall be heaved again;
Earth's pangs and throes are lessening one by one.

So falls the stroke of sorrow, and so springs
Strange joy and comfort from the very grief,
Even to the weariest sufferer; so brings
Each heavy burden still its own relief.

One cross the less remains for me to bear;
Already borne is that of yesterday;
That of to-day shall no to-morrow share;
To-morrow's, with itself, shall pass away.

That which is added to the troubled past
Is taken from the future, whose sad store
Grows less and less each day, till soon the last
Dull wave of woe shall break upon our shore.

The storm that yesterday plough'd up the sea
Is buried now beneath its level blue;
One storm the fewer now remains for me,
Ere sky and earth are made for ever new.

NOTICE.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JULY 1853.

ART. I.—THE SEVEN SEALS OF THE APOCALYPSE.

THE SEALS AND MILLENNIUM.—The new creation, commencing with our Lord's resurrection, and measured as the creation of the world, *τούτου αἴωνος*, was, by the doctors of the Jewish-*Christian* Church, divided into two principal epochs,—the six sevenths or working days, during which the gospel was to be preached to all the world, and the number of the elect filled up; and the seventh the Sabbath of the Messiah, or the Kingdom of Christ on earth in a New Jerusalem. But the Jewish doctors made the day (or one thousand years) of Messiah, a part, because the consummation, *τούτου αἴωνος, τούτου καιροῦ*.—COLERIDGE—*Notes on English Divines*, vol. i. p. 271.

THREE opposite schools of interpreters have for long divided the attention of the Church, as to the real meaning of these mysterious symbols. Of these, the first, the primitive, and till of late the most generally received, considered them to include the whole period from our Lord's ascension till his return. To this class of interpreters it has, however, been objected, that they proceed upon no definite system, that their division of the seven periods is arbitrary, and that, whilst they suppose each of the first six seals to have taken irregular periods of from thirty to one hundred years, according to the exigencies of their various theories, they are compelled to extend the last over fifteen or eighteen hundred—more than six times that of the first six put together. No one disputes the truth of facts pointed out by the late lamented Cunningham, or by Mr Elliott, but many justly doubt what they have to do with the seals to which they are referred, and suspect that, acting on the same principle, a converted Chinese might make out that they were all fulfilled in the history of the Celestial Empire. Hence, then,

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there have sprung up two opposite opinions, with various shades of modification; one, that of Mr Elliott, who considers the first six seals to have been all broken before the establishment of the Christian Church under Constantine, by the affair of the Milvian Bridge,—the trumpets to have already sounded, and the goblets of wrath, partially, at least, already poured out; the seventh alone remaining, to prepare the way for the coming of the Lord;—and that of the Bishop of Cashel, who believes that the seals will only be broken, the trumpets sounded, and the vials poured out, at or after the personal advent. Yet it may be doubted whether the objections of this school, how successful soever to the *details* of Mr Cunningham or Dr Keith's views, are not successful only against the *details*, not the *principle*, if fairly carried out.

The view which the present writer would suggest, is one that he has already indicated, but has now to complete. Without repeating past remarks, it is sufficient that all writers admit the gospel to have been preached without let or hindrance, although not without every effort at its corruption, by the visible Church, from our Lord's ascension till A.D. 376—a period marked by the universal recognition of the Roman Empire, by the national renunciation by the sovereign of all gods but the Lord, by the discontinuance of heathen sacrifices, and by the grand national act which, renouncing all Roman superstitions and the worship of the War-God, declared the reign of peace on earth as begun. Equally true it is, that the instant the Emperor cast off the mitre of the queen of heaven, the Pope of Rome donned it; that so soon as the legions piled their arms, the Goths appeared in theirs; and that the same year which witnessed at its commencement the fall of Jupiter before Jesus, saw, before its close, Venus placed between the Lord and the sinner, and three hundred thousand fierce warriors enter the lands of those who, yielding to the cant of the Chaldean priesthood, had renounced the duty of the national defence, trusting to the intercepting power of the queen of heaven. The simultaneous establishment of Virgin worship and the Gothic invasion, must surely form a distinct epoch in man's history, and that of the Church too; inasmuch as the one and the other, by mutual action and reaction, are indissolubly connected, and both continued to go on, supplanting, struggling with, and substituting themselves for three centuries, above all other creeds and races. During the seven jubilees which followed, every capital, save London and Constantinople, in the civilised world, from Moscow to Cape Comorin, from Cape Comorin to the German sea, passed either under the Gothic or the Arab broad-

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sword. Yet, in A.D. 718, this storm lulled suddenly. Since that period, the Gothic tribes ceased to conquer. No country has become Gothicised which was not so before A.D. 719, whilst in the same year the tide of Arab war began to retrograde, till, of all the victories of the Arab followers of the False Prophet, Constantinople remains the only but yet lovely prize. Here, then, when we see that, from A.D. 376 to A.D. 719, the whole known world was one scene of anarchy and blood, that the rider on the red horse went forth, everywhere striking with his great sword, and that he ceased to strike in A.D. 719, we have reason to believe that each of the succeeding seals will, in length, resemble the first two.

How far will this bear us out, if applied to general, and not solely to Gibbon's history?

First Seal, A.D. 33 to A.D. 376.

Progress of the Gospel.

Rev. vi. 2.

And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer.

Second Seal, A.D. 376 to A.D. 719.

Gothic conquest of Europe and Northern Asia, and establishment of Virgin worship.

Universal Gothic and Arab war and anarchy.

Rev. vi. 4.

And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

Third Seal, A.D. 719 to A.D. 1062.

Reconstruction of social order by Howel Ddha, Alfred, Charlemagne, Pllaguis, and Haroun-al-Raschid, alike through Europe, Asia, Egypt, and Northern Africa, the whole civilised world, and establishment of arbitrary laws attempting to fix the price of every necessary of life.

Rev. vi. 5, 6.

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

Fourth Seal, A.D. 1062 to A.D. 1405.

Commencing with Turkish invasion; includes crusades, invasion of Zinghis Khan, devastating India, China, Persia, Russia; murdering hundreds of thou-

Rev. vi. 8.

And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him. And power was given unto them

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sands in one day, and conquering by burning up the standing corn; the like but less bloody wars of Hulahoo—the conquests of Tamerlane, who built pyramids of 80,000 skulls, cut off in cold blood by his order at a time—the massacres of Alparslan and of Mahmoud of Ghuzni and his successors amongst the Hindoos—the Norman Conquest—the wars of the Guelphs and Ghibellines—the English conquest of France—the destruction of the Arabs by the Moors in Spain, and their complete extirpation from Portugal, 140,000 being slaughtered in a day—the defeat of the successful Moors themselves by the Spaniards, and their retreat to Andalusia—the devastations of Scotland and Wales by Edward the First—the defeat of Edward by Bruce at the Battle of Bannockburn—the overthrow of the Arab Empire of the East by the Osmanlis—the annihilation of the Greek armies by the Turks—the sweating sickness and the black death—the attempts at extirpation of the Templars—and the massacre of the Albigenses and Cathari.

over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

FIFTH SEAL, A.D. 1405 to A.D. 1748.

In A.D. 1405 first began actual persecution, by the friends of the Papacy, of the readers of the Bible and believers in justification by faith. In ten years more the Bohemian Reformation broke out, maintaining a stern conflict till 1452. Then followed the German and Italian struggles, and the fierce collision between Papacy and Protestantism, suspended, not closed, through the quarrel of the Jesuits with Madame de Pompadour, and their attempt to slay the King of Portugal, and healed over by the Treaty of Aix-la-Chapelle, when the Austrian Empire, saved by its Protestant Hungarians, was forced to concede toleration; whilst the French Government, being able to find none but a Protestant commander-in-chief, Marshal Saxe, who could meet the English, were obliged to concede to his terms, that his dragoons should not be required to hunt down Protestants, but the priests, if they wished it, must do it themselves at their own peril.

Rev. vi. 9–11.

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

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SIXTH SEAL, which shall be shortened, commenced A.D. 1748.

Overthrow of the Great Mogul, the first of earthly sovereigns—140,000 Hindoo slaves killed outright in the first battle by Abdallah and his Affghans—Conquest of India by England—Partition of Poland—American Revolution—Dutch Revolution—Conquest of a large part of Turkey, furnishing its best horsemen by Prussia—Belgian Revolution—Polish Revolution—Second Partition of Poland—French Revolution—Italian Revolution. 1805 to 1871. Conquest of Prussia, Holland, Belgium, Austria, Switzerland, Poland, Spain, and part of Portugal, by the French—Waterloo—Spanish Revolution—Second Italian Revolution—Second Spanish Revolution—Italian Counter Revolution—Spanish Counter Revolution—Portuguese Counter Revolution—Peruvian Revolution—Mexican Revolution—Guatemalan Revolution—New Granadian Revolution—Columbian Revolution—Buenos Ayres Revolution—Bolivian Revolution.

As each of the last eight has been, we believe, repeated twenty or thirty times, with fearful massacres on each occasion, we cannot spare space to do more than refer to them.

1822. Greek Revolution. 1827. Turkish Revolution—Massacre of all the bravest Turks, and attempt to revolutionise all things Oriental, continuing ever since—Conquest of Algiers. 1830. Second French Revolution—Attempted Italian and German Revolutions—Second Belgian Revolution. 1834. Second Portuguese Revolution. 1832. Second Polish Revolution. 1834. Third Spanish Revolution. 1842. Vast Chartist Outbreak—Overthrow of the Chinese, issuing in the great Chinese Revolt, which has extended ever since—Conquest of the Punjaub and overthrow of the kingdom of Lahore—Conquest of Scinde—Extension of the British Empire for 1500 miles up towards the heart of Africa—Overthrow by Russia of Northern Persia, and reduction of Abbas Mahomed to a mere nominal Viceroy—Bornese Revolution—Albanian Revolution. 1848. Third French Revolution—German Revolution, caused by the cowardice of the King of Prussia and the influence of the Jesuits—Piedmontese Revolution—Neapolitan Revolution—Hungarian Revolution—Defeat of the Italians and Germans by the Danes. 1848. Vast Chartist and Riband movement foiled by the care of the Duke of Wellington, and defeat of the French Socialists, who had promised to aid it by a descent. 1849 to 50. Counter Revolutions everywhere. 1853. Overthrow of the Burmese Empire.

And now let us take earthquakes, which seem as remarkably to distinguish this as plagues and pestilence do the fourth seal.

In London the inhabitants terrified by a shock, February 8, 1750—Another, but severer shock, March 8, 1750—Adrianople nearly overwhelmed, 1752—At Grand Cairo, half of the houses and 40,000 persons swallowed up, 1754—Quite destroyed, April 1755—Great earthquake at Lisbon. In about eight minutes most of the houses and upwards of 50,000 inhabitants were swallowed up, and whole streets buried. The cities of Coimbra, Oporto, and Braga suffered dreadfully, and St Ubes was wholly overturned. In Spain, a large part of Malaga became ruins; one half of Fez, in Morocco, was destroyed, and more than 12,000 Arabs perished there. Above half of the island of Madeira became waste; and 2000 houses in the island of Meteline, in the Archipelago, were overthrown. This awful earthquake extended 5000 miles, even to Scotland, Nov. 1, 1755—One in Syria extended over 10,000 square miles; Baalbec destroyed, 1759—One at Martinico, when 1600 persons lost

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their lives, August 1767—At Guatemala, which, with 80,000 inhabitants, was swallowed up, Dec. 1773—A destructive one at Smyrna, 1778—At Tauris, 15,000 houses thrown down, and multitudes buried, 1780—One which overthrew Messina and a number of towns in Italy and Sicily, 40,000 persons perished, 1783—Archindochan wholly destroyed, and 12,000 persons buried in its ruins, 1784 —At Borgo di San Sepolcro, an opening of the earth swallowed up many houses and 1000 persons, Sept. 1789—Another fatal one in Sicily, 1791—One in Naples, when Vesuvius, issuing forth its flames, overwhelmed the city of Torre del Greco, 1794—In Turkey, in three towns, 10,000 persons lost their lives, 1794—The whole country between Santa Fè and Panama destroyed, including the cities of Cusco and Quito, 40,000 of whose people were, in one second, hurled into eternity, 1797—One at Constantinople, which destroyed the royal palace and an immensity of buildings, and extended into Romania and Wallachia, 1800—A violent one felt in Holland, Jan. 1804—In the kingdom of Naples, 20,000 persons lost their lives, 1805—At the Azores, a village of St Michael's sunk, and a lake of boiling water appeared in its place, Aug. 1810—Awful one at Caraccas, 1812—Several felt throughout India; the district of Kutch sunk; 2000 persons were buried with it, June 1819—Geneva, Palermo, Rome, and many other towns, great damage sustained and thousands perished, 1819—Destruction of Aleppo and Tiberias, and many Syrian towns, 1822—One fatal, at Messina, Oct. 1826—One in Spain, which devastated Murcia and numerous villages; 6000 persons perished, March 21, 1829—In the Duchy of Parma, forty shocks at Borgotaro, Feb. 14, 1834—In many cities of Southern Syria, hundreds of houses thrown down, thousands of inhabitants perished, Jan. 22, 1837—At Martinique, half of Port Royal is destroyed, 700 persons killed, and the whole island damaged, Jan. 11, 1839—At Ternate, the island made a waste, almost every house destroyed, thousands killed, Feb. 14, 1840—Mount Ararat; in one district 3137 houses were overthrown, and several hundred persons perished, July 2, 1840—Great earthquake at Zante, where many persons perished, Oct. 30, 1840.

I have not been able to procure a list of those subsequent to 1845 till now, but believe them to have been many.

We have purposely omitted a few German and Turkish revolutions, because we had not the exact dates at hand; but we trust the list given of what has occurred in the first two jubilees and two sevens of the sixth seal will prove a sufficient list, the proportion being nearly one for every two and a half years, even reckoning a dozen small as one great one. A large part of the seal has therefore passed, but, as each seal often deepens as it continues, we may judge by what has occurred already how terrible will be the final great day of the wrath of the Lamb.

Now, we ask whether this list of metaphorical earthquakes, costing more millions of lives than Constantine's did tens, ought not to suffice Mr Elliott. From 1066 to 1792 no European dynasty, save in England, was supplanted by another except through marriage. The short but glorious reigns of Cromwell and William were the sole break, and they were always considered as forming the revolution of Europe, whilst in Cromwell's case it was simply looked on by his partisans as the triumph of

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the high-born prince of Cardigan, overthrowing a low caste half Italian and half German usurper, foisted on the throne in direct contradiction to the words of the last Tudor.* Since 1792, however, no European sovereign, save him of Russia, who is physically and mentally superior to those about him, can feel that his throne is worth twelve months' purchase, whilst constitutional monarchs have shrunk into little more than matters of ceremonies. Surely the fierce heavings of the nations among which we live portend that we are pretty far advanced into the sixth seal, and the era of a revolution in which all shall be overturned till He come whose right it is to reign.

If Mr Elliott prefer literal earthquakes, we are ready for him. Can he produce a similar list before or since?

It will be seen, therefore, that we differ in our exposition mainly from Dr Keith, in that he confines his view to the Roman Empire alone, where the epochs do not so distinctly mark themselves. We regard them as alike affecting Persia, Greece, Rome, and Prussia, the worshippers of Isis, or Horus, or Cybele, or Pallas, or St Nicholas.

But there are many who will not be satisfied with such general statements. They may require us to give our distinct reasons for fixing the date and commencement of each seal. In Mr Elliott and Dr Keith we have opponents (must we call them so?) not lightly to be encountered. A false movement before them were fatal; yet we are not afraid of the conflict, nor calmly and decidedly to reply why we believe that the seals terminated in A.D. 376, A.D. 719, A.D. 1062, A.D. 1405, and A.D. 1748. Let those who dispute the point, that each of these seven jubilees did contain and include a peculiar phase and period both in the history of the Church and the world, followed in each instance by a reaction to an opposite phase, disprove it if they can.

We have already, in our remarks on Rome as the Babylon of the Apocalypse, watched the apparition of that bright rider from the east going forth in righteousness mighty to conquer, but conquering only to save, and of the bloody warrior from the north on his sorrel charger, with his great two-handed sword, mighty to destroy; we have seen that the progress of the Gospel ended with the times of Damasus; and that from A.D. 376 to A.D. 719 the world was a sea of blood. We may, however, be asked why we date the close of this seal in A.D. 719. Do we make it so because we wish it so? Let each man judge for himself.

* Her words were, "Let me have no rascal to succeed me." As the only other claimant was her cousin, a female, it is clear she must have meant the dastard James, to whom the epithet was perfectly applicable.

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Was or was not the bloody tide of Arab conquest finally stayed in 718 by the victories of the Goths? Did there for the next three hundred years occur a successful invasion of Greece, Rome, or Persia by Arab Northmen or Goths? Was not the whole character of war itself changed from this period? What great national successful invasions took place after 719? Was or was not the entire period which followed one of re-construction, consolidation, and settlement? But let us look at the third or western rider, whom we believe to have commenced his career in A.D. 719. All writers admit this rider to be the emblem of legislation, of rule, and of judgment; well, was not the period from A.D. 719 to 1062 that on which all modern sovereignties were formed, and that settlement took place both of human society and of professed creeds which has extended from the north pole to the Indian Ocean?

From A.D. 376 to A.D. 719 all was anarchy. Shew us one kingdom now in existence formed before A.D. 719 or since A.D. 1062. Established law there could be none; for Goth and Vandal, Herule, Alan, Saxon, Lombard, all claimed to follow their own customs in every respect, contrary to the established laws of Rome. Now, who was to decide between Goth and Roman, between Latin laws and Frank customs, between the will of the sword-bearer and the reasoning of the monk? Tribes were so intermixed, and changed positions so incessantly, that the custom prevalent one year would be reversed the next. Take, for instance, the laws of descent. The more intelligent Lombard and Burgundian leaned to that of primogeniture; the Roman, which sought to level all distinctions between men and races, save such as were conferred by baptismal regeneration, or it pleased the pontiff in his uncontrolled will to confer, to that of gavelkind or equal division. But a Roman elder son, where Gothic troops were encamped, might be tempted to avail himself of the Northern; a Gothic younger child, where his countrymen seemed weak and the priests powerful, easily had recourse to the old Roman law. Hence the priesthood everywhere united to combine the various tribes of conquerors and the conquered people of the provinces into distinct nationalities, leaving, for the most part, feudal laws to regulate the disposition of land, but securing Roman laws to fetter the liberties of men, and to shackle their social acts, and to secure to the priesthood, who alone understood Latin, supreme dominion both over their bodies and souls.

If these facts be considered, it will also appear that the rule of feudal law, as distinguished from that of force, could not anywhere have well begun before A.D. 719. Up to that year,

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every person in Europe trembled for existence before the Arab sword. In that year, the first kingdom now in existence—the Greek Empire, Persian, and the Pontificate of course excepted—was set up. In it we find that Goth, and Basque, and Celtiberian, became one people, and took as Spaniards one name. Intermarriage to a limited extent began, many Gothic soldiers having escaped to the Basque provinces, but few Gothic females. The relation was no longer that of conquerors and slaves, of the Englishman to the Hindoo, but of Northmen to the Saxon in England, of the Protestant to the Romanist in Ireland. Still, the example thus set was followed. Between A.D. 719 and 1062, we find first the laws of Howel Ddha set up over all the little kings of the west, then the same laws adopted by Alfred through Asser, his British secretary and prime minister of the English people, through whom he had negociated for support of the army which restored him to the throne he had lost; no Saxon then knowing how to put three sentences together in any civilised tongue, and every country speaking a different patois, whilst through the southern counties the old Flemish prevailed. We find also the laws of Charlemagne, which ruled Germany till 1805; the Lombard laws, which prevailed in northern Italy till 1798; the Venetian laws, which continued till 1842 in Spain, till 1833 in Portugal; the French salic law, till 1790; the digest of the Moslem code, imposed upon men as the sayings of Mohammed; and the elaborate legislation of Haroun-al-Raschid and the Egyptian and Eastern Khaliphs, on which all oriental jurisprudence is to this day framed. This was expressly the era of law-making. It was only as lawyers, physicians, and agents, the priests could influence the landed nobles, or share their spoil. No one can peruse Guizot's "Civilisation" (if, indeed, any one ever had patience to peruse a work more indefinite than a production of Mr Gladstone's, which might have been written by a galvanised Egyptian mummy, so dead is the writer to human character) without seeing that it consists almost entirely of the acts of emperors, kings, councils, synods, assemblies, striving to legislate on what can never be effected by legislation, invariably set at nought by some mountain baron, whose craggy fortress and steady vassals enabled him to defy bishop and priest. Everything is fixed by law, to the number of dishes a man may have at table, or the exact texture of his wife's petticoats. No people ever laboured harder during this time, than did the Popish or Roman priests—the words are synonymous—to substitute the rule of law for that of the sword; but, then, as they claimed to be the sole makers and interpreters of law, their decisions always proved infinitely

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more tyrannical and oppressive than those of the military northern chiefs, who sought to perpetuate their families, not to enrich an institution, and who, therefore, softened also by female influence, as husbands and fathers, were generally merciful to their own vassals, how stern soever they might be to other men. The Gothic lady, high bred and chaste, devoted to her family, delicately modest in her character, was a very different person from the spoilt, self-willed, wanton, Roman mistress of purchased slaves; she could always mediate between the knight and the serf who incurred his indignation.

The black horse of the third seal plainly appears, according to Oriental practice, to denote a merciless judge, *a judge who condemns* to capital or cruel punishment. Such was the case now. In the preceding seven jubilees, although the slaughter in war was dreadful, comparatively few judicial executions followed. Where two parties fight till they can contend no longer, and each fears his enemy, wanton slaughter becomes rare. In this third seal, however, we find Alfred hanging more of his Saxon people than probably fell in any of their defeats by Guthrum or Hastings, and executing judges faster than we do murderers, whilst the Church and its tribunals encouraged the putting to death of twenty thousand, thirty thousand, forty thousand persons at a time, under Charlemagne; orders being given to butcher all above four feet four inches in height, or exceeding the length of the conqueror's sword. The punishments are aggravated. Under Roman government no Roman citizen could suffer except for renouncing worship of the Emperor, save by the sword; and for centuries all Britons, Gauls, and, in fact, all white men who chose, had power, on payment of a fine, to become Roman citizens. True, the Western and Scottish Britons had refused, and mocked at the offer to turn Italians, but the practical result of this act of emancipation had been, to confine ignominious or torturing punishments to the Christian martyr, who was forced to deny his worship, by refusing sacrifice to Cybele or the Emperor, and to the slave population, which was mainly of Asiatic or African descent, and very numerous only in Italy, Portugal, and Andalusia.* But habitual fasting, and separation from female influence, especially when accompanied by constant and severe flagellation, render men

* The modern Italians of the South are, like the Greeks, mainly the descendants of the old slave population. The writer desires not to be understood as tolerating infliction of these cruelties on the slave population. He would be the last to do that. He objects here to their extension to the free, as an increase of the evil.

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naturally the mildest, the most indifferent to all the feelings of humanity.

It will, perhaps, be asked, how can men be found to take gratification in self-torture? Now the fact is, that if fasting and mental stimulus be carried to a certain extent, the mind becomes morbidly sensitive; absolute quiescence will have reduced the pain of fasting to nothing; but when the great ganglion of the stomach is brought to the due pitch of nervous *excitability*, as distinguished from *sensibility*, the effect of choral music upon a man, if of Celtic, Pelasgic, or even German blood, coupled with sweet incense—we will not name the necessary drugs, the priesthood know them—produce an intoxication of delight; even a few drops of opium cause perfect happiness. Under such circumstances, the more highly his nervous feelings can be stimulated, the greater will be the extent of his delirium. Hence the constant recourse to flagellation in monasteries and convents, so as to excite the nerves to the highest pitch of contraction. The object is, to keep up a direct morbid irritation of the whole system, the lungs and liver alone excepted. Hence this system of fasting has to be interrupted with most individuals by occasional excesses, but its constant repetition deprives the monk of all the powers, feeling, and ideas of man, renders him a mere bodiless ghost, not yet released from flesh, and inevitably a cruel persecutor—or, if he possess unusual force of passions and strength of will, a recreant to his creed. You must have the whole system, or none of it. A Protestant convent, without fasting, flagellation, *mesmerism*, and penance of every kind, mingled with rich music and sweet incense, is simply a childish farce. The system never succeeded in Wales, for that race has not the slightest idea by nature of musical harmony. In Wales, the use of Italian music was treated as treason, and even now not one native Welshman in a hundred but would regard Beethoven, Mozart, or Handel, as a German bore. He who thinks an immaterial heaven can be attained only by wearing out his useless body by self-scourging daily till the blood flows, by incessant self-torture, by overcoming all earthly emotion, so that the spirit or *pneuma* be disengaged from the carcase;—who, in fact, believes his spirit the property of the mother of God—who deems it sinful to wash away the filth that covers him, or dislodge the vermin that swarm in his uncombed, unshorn locks—who thinks it criminal to allow his weeping mother to behold him—who believes that Christ, the Judge, delights in human anguish, and that none can please Him save by sacrificing his physical powers—who believes that

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every pang inflicted on his carcase is a tribute paid to the Almighty, and who regards even the Holy One as his debtor; whilst, at the same time, his heart is consumed with desires for that imaginary goddess who haunts his drug-produced dreams, just as the vision of sumptuous banquets afflicts men perishing of starvation;—such a being will have no mercy on other men, no tenderness on human frailties, no compassion on those who go astray. He will not deal gently, like Him in whom there was no sin, with the feeble and the weak. He contends only for the abomination of extending these tortures, and making one hundred millions of men liable to cruelties from which they had been legally freed. Yet, with all this, he may oppose any attempt to re-enslave the blacks of Barbadoes; and he may not be indifferent to the sufferings of those who have never been emancipated, although he may not see how as yet their deliverance can be effected without war, which he would fear to sanction. Hence, with the ascendant of the Greek and Roman priesthood, we find the plucking out of both eyes, the amputation of limbs, the branding with hot irons, the incarceration in cold, light-withdrawn dungeons, scourging not confined to the Scriptural limit, but carried to an extent beyond man's power to bear, the rack, the strappard, the wheel—cruelties unknown to the British, who had no priests but only ambassadors from God, and employed even by the Romans only for slaves, whom they wickedly deemed to have no rights as men—everywhere introduced. Fearful as were the cruelties of the preceding seal, it was yet a happier time for those who lived under it. The white horse had, it is true, given place to the red of battle, but from battle there may be escape, and in it there may be victory. There is none from the scaffold, the inquisition, or the torture chamber of the priest. The sword may be parried in a good cause, if you keep a quick eye, but there is no parrying the scourge of a monk.

But it will be said, You fall into the same error with which Edward Irving has justly charged all preceding commentators, that of limiting the application of Scripture to a comparatively small part of the world, and making it of private application. Not so: it will be found, that to the entire Greek and Persian and Indian Empires, as well as the Roman and the Northern, these remarks also apply, thus comprising the whole three then existing divisions of mankind. It was during this very period that the judicial slaughters of Charlemagne and Alfred raged fiercely; that in Persia conspiracy succeeded conspiracy; that the Moslem power, as it became more conso-

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lidated and more Persian, daily grew more tyrannical; that thousands and thousands died by the sabre, the bow-string, or the impaling stake; that now raged the merciless El Hamza, the truest representative of Antichrist; and that, distrusting the scimitar, the Sultan sought to strike terror rather by torture than by the sword. The period was one of deep oppression, not of absolute destruction. Men could increase, and multiply, and settle, but they drew not near to God. They did not pray for deliverance, and none was vouchsafed.

Let us, however, now come to the literal interpretation of this seal. The instructions to this rider are—"A measure of wheat for a penny, or three measures of barley for a penny; and see thou hurt not the oil and the wine" (Rev. vi. 6). What does this mean?

Excellent men say, that by "wheat" is meant the gospel. What then does "barley" mean? A certain facetious public character is once said to have remarked, that the relation between the English clergy and the Scotch Kirk was that between pheasants and barn-door fowls—equally wholesome, but the one a little more savoury to tastes jaded by epicurism. It were profanity, however, thus to explain the Word of God, and we cannot accept the mystical interpretation, because we know God's gospel was not procurable or accessible at any point, from the Mesopotamian hills to the Severn, *at any price* whatever, much less at a labourer's daily wages, any more than in Spain. Now, would it not be mockery to issue a proclamation, fixing the price of wheat flour at sevenpence halfpenny the quart, *if there were no flour in store*, and no hope of any? Where, when, and how, was the gospel preached during this period? Let one instance be produced. How was the Spanish, the Italian, the French peasant, or even the Goth who had lost his father's tongue, to know anything about a Bible which was not translated into any language save the Latin of the monks, the Sclavonian, the Syriac, the Greek, and partially the British and German, and was accessible to the British laity alone even in part, the priests elsewhere keeping it to themselves? The Saxon priests, we all know, south of the Humber—an important distinction for those north of it—were evangelised by Scotch and Welsh, not Italian, missionaries—were unable to read in the days of Alfred, who used his reconciliation with the Britons against the Danes, to import British missionaries even into the south, for the Kentish and Cambridgeshire Britons. In France, and Spain, and Greece, we see, from their unanimous acts, the entire clergy were as idolatrous as any Hindoos. How, then, with a

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clergy wholly idolatrous, and without any nonconformists or Christian teachers—how can a people, unable to read, and ignorant that the Word of God exists, know the gospel? Is it supposed that their hearts will be softened by prayers to unknown saints, in an unknown tongue, offered by a foreign priesthood? As yet, the use of pictures and images was little known out of Greece or Italy, simply because there were no persons elsewhere who could draw. From Italy they were gradually imported; and the whole spiritual knowledge of the masses consisted in pictures of the Madonna and child, of the scourging, of the crucifixion, of the Virgin Mary with a sword piercing her heart, of Christ's *marriage* with favourite nuns, of the blasphemy of the Virgin Maia received into the Eternal Trinity, consisting of Osiris and her son Horus (the old paintings must have done well enough for this, although they did make the Virgin a very low caste Hindoo); of St Christopher carrying our Lord; of St Denis carrying his head; of St George (the "Goldner" and bacon-contractor of his day, afterwards executed for fraud in the commissariat department) causing a serpent to be destroyed; of St Jerome setting his lion to terrify defenceless females, not generally young beauties; of St Martin cutting his regulation cloak in half, as if half a cloak was of use to anybody; of St Anthony, the dirty one, converting the fish, and roasting the raven.* Is there any one who thinks that from these trashy, paltry, Byzantine daubs he could gather truth? are there two men in England, Romanist or Protestant, who would give sevenpence halfpenny for all the Byzantine daubs that ever existed? Yet these were the gospel of the day, and these only. Granted that the price set upon wheat is rather high—about its present amount here, and about one-third of what it was in 1803—yet, if not to be had by the very poor, it is represented as come-atable by the rich. Such, however, was not the course with the gospel. God gives it richly alike to the poor of

* We are not aware if they also recorded the semi-martyrdom of a Papal legate by an English gentleman named Frewen, lord of Rye, who, when roused from his castle-keep, in a January snow-storm, and rudely ordered to accompany the Pope's legate to a cathedral nine miles off, quietly marched the holy man and his attendants into the nearest quagmire, where the petticoated intruders sunk up to their arm-pits, and there left them to get out again. We do not find the family has *greatly* suffered from the curse by bell, book, and candle, that followed. It is the only one in England, save that of Howard, which has kept its position in spite of the Norman conquest, partly perhaps through its founder having been himself a Northman, who accompanied the Saxons; but, from the seventh century till now, it has always been distinguished by aversion to every Romanist intrusion, and by sacrifices for the Protestant cause.

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faith, and the rich of this world. His elect are to be found in all classes, from the humblest labourer who expires on a workhouse pallet, to the triumphant Gustavus Adolphus, ascending with a death-prayer on his lips for his assassin, and the shout of victory and Protestantism rescued, in his ears. The wheat of the gospel *is given* without money and without price. The fisherman Peter and the admiral Coligni both came to Christ as destitute sinners; the poverty of the one and the wealth of the other were alike accepted in his sight. The price is alike for all—for the poorest negro and the noblest Norman. It is that half-shekel of atonement beyond which the rich may offer no more, and the poor must give no less. Each must look to the Cross. In Christ there is no difference as to Christ's love, although it were absurd to infer with many liberals that therefore no difference of original *power*, or fitness to rule or teach, exists in converted men, beyond what education may confer. Hence we entirely reject the mystical interpretation of the wheat and the barley, as we should that of the bow, the great sword, or the pair of balances, as signifying something abstract, instead of messages of Grace, of war, and of stern legislation.

But what, however, if those who started this mystical interpretation should have founded Byzantium for a city, with the site of Constantinople before them? What if the direction given to the rider was, during this seal, actually carried through the known world? What if, owing to the absence of that circulating medium, most of which had been carried off by the Gothic conqueror, or buried by the conquered and forgotten, the priesthood now succeeded in fixing the price of silver by that of wheat, instead of that of wheat by a supply of silver? What if a tenant who owed a hundred pounds of silver for rent, was now entitled to say to his landlord, "I have no silver; none is to be had; but here are twenty-five bushels of grain, the price of which is fixed by law, and which you must take in full"? Yet this was the system introduced, we believe, by Howel Ddha, after the islanders, cut off from the continent, were deprived of the supply of precious metals. It gradually spread through Europe, and was made law by a council of the Church, when the supply of silver was stopped by the Spanish war. By this means, the position of those who retained their ancestral lands on condition of fixed money payments to their Gothic landlords, was restored. But for this proviso, the whole would have been seized by the Northerns, for silver had trebled its price; and that they, the conquerors, conceded this, proves that they retained

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natural feelings of honour and generosity, or that the priesthood must have obtained over them immense superiority.

The next command is—"See thou hurt not the oil and the wine." Great as is the name of that divine who refers this to the doctrine of predestination, as believed by Charlemagne, I must think him fanciful. All great conquerors are predestinarians. The character which qualifies them to conquer makes them feel and believe themselves the favoured instruments of some higher power. No man who trusts to self alone, and does not believe himself *destined* to succeed, will triumph. Napoleon was half paralysed because, when he met Wellington, his natal star in which *he* alone believed—which had been in the ascendant in all his victories—had paled, and the thunder which always preceded a triumph to Wellington rolled heavily, whilst the rain drenched the earth, and rendered his favourite attack, by means of infantry, impossible. That Charlemagne held the doctrine of predestination as firmly as Mohammed, Wallenstein, or Napoleon, we believe; but the mere abstract belief of predestination did not redeem him from all unholiness; and unless it can be shewn that his simultaneous marriage with some twenty wives, and his wanton and deliberate massacres at command of the Romish See, was consistent with the gospel, we cannot permit the Pope's absolution or dispensation to be held in excuse. In fact, however, the question at that day was a mere theoretical one. Up to the Reformation, the Romish See never objected to men's teaching predestination alone. It was only when the question of renewal of heart came in, and the Reformers denied that any were born again who were not predestinated to that renewal of heart, and that there was no need of an appointed priesthood, but only of a standing ministry; that spiritual regeneration was the gift of the Spirit, not of the Pontiff,—that the Romish Church found the doctrines of predestination and justification by faith as perilous to her existence then, as their sister doctrine, the personal return and reign of the Lord upon earth, had appeared in the fourth century, when urged by Apollinaris.

Here, however, the plain literal interpretation is the most easily found and the most accordant to the truth. Where are oil and wine mostly produced, and what was the state of those countries during the seven jubilees, from A.D. 719 to 1062? Spain, Barbary, Provence, Aquitaine, Syria, Naples, Cyprus, will be the reply. Good. Were not all these countries during this very period, and these only, mercifully exempted, in great part at least, from the merciless scourge of the rider on the

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black horse? Were they not the only civilised parts of the world? Was not this period, and this only, that of their development, their grandeur, and their luxury? was it not the vast accumulation of wealth, of splendour, of magnificence in these countries, which first softened and attracted the fierce spirits of northern Europe into rivalry at civilisation? Was it not in Provence and Aquitaine, if anywhere, that some relics of the gospel remained uninjured by war, untorn by discord, uncrushed by brutal despotism? Did gorgeousness ever surpass that of the kings of Cordova, or the rulers of Morocco, or the princes of Damascus? Did ease, and luxury, and refinement ever reach that of the soft Provençal lords of Provence and Aquitaine?

I am quite aware that once, and once only, a large Arab army pushed through Aquitaine into the heart of France, there to perish in the vain attempt to meet with light cavalry the shock of heavy mailed horsemen on level ground; but they did no harm to Aquitaine. *They cut down no fruit-trees.* They rather enriched it; for thousands of these intelligent men remained and mixed with, merged into, the Provençal population. The black horse trod not on the vine-trees; the olives suffered not under his hoof.

But it will be asked, Do you deny that wars as fierce as those which preceded them raged during this period from A.D. 719 to A.D. 1062? I do deny the prevalence of that universal war which raged before everywhere, at all seasons, and in all places. The great national struggles of this seal shape themselves into four, and four only—that of the Saxons, partial, and waged at long intervals, against the Danes; then the sharp struggle of Spain, on the frontier, against the Arabs, from A.D. 719 to 736; secondly, of Charlemagne, and the Franks, Germans, or Catholic tribes, against the Pagan Saxons, along the frontiers of the Elbe, in which, happily for Europe, the worthless heathen Saxon was crushed for ever on the continent; and afterwards the strife between the Franks and Germans, ending in their complete separation. Now these were national wars, conducted not by emigrating races, but by soldiers only, attended usually with small loss in battle, because the combatants, being in complete armour, could rarely hurt, although they might unhorse, each other; and as the armies were mainly horsemen, we all know that, even in modern war, not one sabre cut in six hundred proves fatal against a bare-breasted man. We know distinguished cavalry officers who declare that they never saw the stroke of a sword prove serious, although they admit that of a ship cutlass or a claymore might. Hence the feudal or internal battles of this period were very

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much like the duels of German students, in which each party prepares himself so as only to receive such hurt as will do him credit. Now it is true, that in conflicts with men of opposite faith, the parties overthrown in the shock were often murdered for their arms, at exhortation of the priesthood, by the rascal mob which followed the camp of the priesthood, by command of the Pope; but it is also true, that the battles occupy but a small space of the world's history, little greater than our own Indian conquests. Ask any ordinary historical student, and he can only tell you of Alfred's defeat of the Danes, of Charles Martel's victory, of three or four victories by Charlemagne, and his defeat at Roncesvalles by the Basques, as marking the military events of that period. No distinguished leaders lived during this time save Abderrahman, the Cid, Charlemagne, Charles Martel, and Duke Rollo. War was not now the necessity of nations. It arose only from the pride of princes. Even their strifes disappeared before A.D. 900. Saxony had become Romanist, Bohemia half Christian, the Danes were throwing off the worship of Odin, the Moslem acted only on the defensive, the States of Burgundy, Brittany, England, Germany, France, Spain, Portugal, Navarre, Venice, Rome, Naples, Piedmont, Lorraine, Morocco, Bagdad, Constantinople (now limited to Greece, Bulgaria, and Macedonia, its natural confines), Cyprus, Bohemia, Hungary, the Tyrol, Tuscany, Wurtemberg, Bavaria, had all distinct nationalities, constitutions, and moral characteristics, laws, and governments. Thenceforward the period of consolidation went on rapidly. Since that time scarce a new state has been formed in Europe, many of the smaller swallowed up in the large.

But we must conclude. We trust that we have at least produced arguments worthy of consideration in behalf of our view of the first, second, and third seals. It would be far more easy to prove their correctness as it respects the fourth, fifth, and sixth, under the close of which we now live. In fixing 1062 as a great epoch, we rejoice to have the sanction of so good a man as Dr Keith.

[The Editor apologises to the reader for some inaccuracies and imperfections which may be found in the preceding article. It was not revised by its able author; and no other pen save his own could properly correct it. It was sent to him, but he had gone to be with his Lord. He rests from his labours, waiting above for that same Jesus for whom he waited below.]

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Art. II.—PRELUDES OF JUDGMENT.

Strangely and sorely during the past year has God been smiting our land! The disasters by land and sea have of late become most appalling, so that we are made to feel as if in some peculiar way beset with perils on every side, and that to a far greater extent than have been known in other years.

Railway *accidents*, as they are called, have multiplied tenfold, in spite of precautions, and penalties, and warnings; and the increase of speed in journeying is proving to be a poor and perilous compensation for increase of disaster. We cannot here number up or picture the scenes which, month after month—we might almost say week after week—have been presented to us during the twelve past months. Happy families leave their quiet home at morning—they speed onward in cheerful security—their destination is almost reached—when the rushing train diverges from its path, or comes into fierce shock with some other in its course; in a moment there comes the recoil, and the crash, and the wild outcry of terror, and father, mother, children, servants, lie scattered, with splintered fragments, on every side,—wounded, scorched, crushed,—dying, or dead! Ah! surely God has been covering our railways with sackcloth, and writing upon this iron scroll, lamentation, and mourning, and woe.

Nor have our disasters by sea been less terrible. Nay, more so. The number of shipwrecks during the past year is almost incredible; and the amount of human life that has been swallowed up by the unsparing deep is fitted to weigh us down with the profoundest grief. And, as if to mark the special hand of God in all this, these calamities have been of every various kind. The raging fire, the rushing storm, the treacherous rock, the starting plank, the bewildering snow-blast, the blinding darkness,—all these have been at work by turns; and vessel after vessel has gone down, some at midnight, some at noontide, some amid the rage of the tempest, some in the still serenity of the calm, some far out at sea, in utter loneliness, beyond even the echo of the sea-bird's cry, some at the very haven's mouth, within sight and sound, nay, almost within grasp, of loving friends, stretching out their hands in vain, hearing the last cry of drowning agony, as the white wave broke over one, and another, and another; and then, watching on the shore, hour after hour, till the spent billow shall roll upon the sand the lifeless form of father, mother, brother, sister, or betrothed bride. Ah! yes;—God

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has spoken to us from the mighty waste of waters that circle our island shore,—from the wave, and the foam, and the rock, and the sand. He has made wailing to come up in our ears from that very ocean which was our strength and our pride. "There is sorrow on the sea, and it cannot be quiet" (Jer. xlix. 23). The sea has been our boast, our pride, the theme of our songs, as that which could never fail us, and from which there could come no tidings save those of good, no sounds save those of triumph, to our shores; and God has been making us feel how easily and how quickly he can turn our songs into weeping, our boasting into shame.*

These are not things to be lightly passed over, as if a sigh or a sentiment were all that is needful to bestow upon them ere they are forgotten. They are not merely intended to form the exciting topic of conversation at the fireside or in the market-place, nor to fill up an interesting column in a newspaper, nor to be the subject of keen discussion in the senate-house. They are meant for other and wider ends than these. "Shall there be evil in the city, and the Lord hath not done it?" We own his hand in the pestilence and the famine, and why not in these disasters which are falling upon our land like the first drops of the world's last thunder-storm? Shall there be havoc and death upon our railways, and the Lord hath not sent it? Shall there be sorrow on the sea, and the Lord hath not raised it? Shall our shores be strewed with shipwreck, and the Lord know nothing of it? Shall the fire consume, or the rock splinter, or the wave devour the strong-ribbed, storm-proof bark, and the Lord hath not given them the command? Shall we, month after month, hear the rumour of invasion by foreign armies pass through the land, and the Lord hath not bidden it go forth? Shall the spring become as the winter to us, sweeping off our flocks from their hills, and threatening, by its snows and inclement blasts, to deny the husbandman a seed-time, and is it not the doing of the Lord? Yes, these things are not the work of chance or man's unskilfulness, or the blind laws of nature, as men call them. They are the interpositions of Jehovah's hand, the distinct and superhuman tones of his Almighty voice; and it becomes us to consider them. It is needful that we should ask what they mean. Are they meant for other nations, but not for us?

* In 2 Chron. xx. 35, 37, we read of Jehoshaphat's ships, which had been made to go to Tarshish, being broken, simply because of his alliance with Ahaziah, king of Israel, "who did very wickedly." Have our alliances with Popery nothing to do with our recent calamities? Rome, like a sunken rock, has, in many an age besides the present, wrecked both ships and empires.

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Are they smooth messages of peace, fitted to allay, not to excite alarm? Are they meant only for those places, or those families, on whom they have specially fallen; or are they intended for the whole nation, as if God's angel had taken his station right over the centre of our land, and blown his trumpet in a way fitted to startle the millions of the kingdom, from the sovereign in her palace to the poor half-housed fisherman of our remotest island; or as if a second Jonah, with the awful message of "Yet forty days," had been sent to every city, and every street, and every village, and every hut throughout our farthest borders?

Let us inquire into God's meaning in those sore visitations that have fallen on the land. What are they designed for?

1. *To humble us.*—We have been proud,—personally and nationally proud. We have been proud of our past history and our present position among the nations. We have been proud of our fame in peace and our renown in war. We have been proud of our commerce, proud of our industry, proud of our science, proud of our agriculture, proud of our army, proud of our navy. We have been proud of our land, as in truth the metropolis of the world, proud of our colonies, with all their varied stores of gold and silver, and fruits and spices, and gems. We have been proud of the myriad branches and appendages of our empire—an empire (as has been truly said, without aught of poetic exaggeration) on which the sun never sets—an empire, the like of which, for extent, and wealth, and greatness, the old ages of Babylon, or Tyre, or Egypt, never saw, and the old conquerors, Sennacherib, Pharaoh, Alexander, Cæsar, never knew nor dreamt of. Of these we have been proud, as if *we* had been the doers of all, not giving God the glory, nor ascribing to his sovereign grace the honour which has been conferred upon us, and by which we have been lifted up above all other nations of the earth. We have looked round about us, like Nebuchadnezzar on his palace-roof, and, surveying the almost boundless grandeur of our kingdom, have said, in his spirit, "Is not this the great empire which we have builded for ourselves?" "by the strength of our hands have we done it, and by our wisdom, for we are prudent."

And now God is smiting us and wounding us. He is vexing us and cutting us short, as he did to Israel in their day of pride. He is directing his strokes against the strongholds of our power, the very objects of our pride and boasting. He does not strike at random, but selects these blows on purpose to teach us the great lesson of humility, which we

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as a nation have been so unwilling to learn. He is not overwhelming us in a moment, as in the case of Sodom and Gomorrah, for "he is merciful and gracious, long-suffering, and of great kindness, and it repenteth him of the evil." He is visiting us with stripes, but not with destruction. His desire is, not that we should be crushed and swept away, but that we should be humbled before him—made ashamed of our pride and boasting. We have sung of our island as the queen of the seas, saying, with Tyrus of old, "I am a god, I sit in the seat of God, in the midst of the seas" (Ezek. xxviii. 2); and Jehovah is saying to us, as he did to that proud city of the ancient world, "Thou art a man, and not God, though thou set thine heart as the heart of God." It is time that we were humbled, when the hand of the Lord is upon us. And let each inhabitant of the isle, poor as well as rich, confess his sin in this matter, and humble himself before the Lord. Let each of us feel as if it were for our own personal sin, our own pride, our own vaunting, that God is now vexing us in his displeasure. We are but units, yet we are as much parts of the nation as our statesmen or our princes. Let us feel the share that we have in the nation's sin, and let us without delay feel the necessity of taking part in the nation's confession and abasement.

2. *To bring us to a sense of dependence on Jehovah.*—When pride springs up, and boasting is indulged in, immediately there follows the idea of self-dependence, or independence of God. Imperceptibly and unconsciously the feeling of creaturehood is lost, and the link between the creature and the Creator, between the nation and the God of nations, begins to loosen and dissolve. Looking back to the beginning of this century, and remembering how marvellously we were exempted from the horrors in which the Continental nations were successively plunged, we have begun to imagine that we owed this immunity to our own skill, and goodness, and national superiority, forgetting the God who threw around this, his favoured island, the everlasting arms, and for his own glory's sake preserved us in the hour of peril. Looking back to 1815, when, single-handed, we fought and overthrew the conqueror of Europe, we have taken credit to ourselves for the wisdom and the prowess by which that victory was accomplished, not acknowledging Him who taught our hands to war and our fingers to fight, so that the bow of steel was broken by our arms. We have been relying upon the arm of flesh, and losing sight of the Infinite arm, on which a nation ought to rest. We have thought ourselves invincible and our

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shores impregnable, and God has, by means of the rumours of foreign invasion, made us feel how liable to assault and how defenceless we were. We have been shouting for forty years past—

> "Britannia needs no bulwarks,
> No towers along the steep,
> Her march is o'er the mountain-waves,
> Her home is on the deep;"

and God has been making us feel that this has been part of our self-confidence, and that the improvements of modern warfare have laid us open to invasions such as our fathers knew not. He has arrested our march over the mountain-wave, and made us know how insecure and perilous is our home upon the deep. What a rebuke to our self-dependence have been the disasters of the past year! How truly was it said,—

> "They trust in navies, and their navies fail,—
> God's curse can cast away ten thousand sail."

And then, in another direction, how great and loud have our vauntings been! By our agricultural improvements we have begun to think ourselves beyond the reach of famine, beyond the capricious influences of the seasons, so that we might treat a harvest as a certainty which nothing could interfere with; nay, we have imagined that, by our science and perseverance, we had succeeded in so altering the climate as well as the soil, that failure in the fruits of the field was impossible. Thus we had set ourselves aloft as rulers of the seasons, as the arbiters of a nation's commercial and agricultural destinies; and, having removed all legal restrictions on the produce of the earth, we had begun to calculate on ages of prosperity and abundance, as if the appliances of agriculture could shield us from the displeasure of a righteous God,—as if the discoveries of chemistry could eradicate the curse that blights creation,—or as if the enactments of Parliament could impart fruitfulness to the soil, or make us independent of the blessing or the judgments of the Most High.

To reprove our self-dependence, God has brought us to the very edge of a year of famine. His snows and frosts have mocked the care of the shepherd and the skill of the husbandman. A very little longer continuance of the inclemencies which covered spring with the garment of winter, and we should have been pining under the desolations of famine! But, having brought us to the edge of the rock, he drew us back from it in the meantime. He has done enough, however,

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to teach us that our dependence is not on man, or man's science and industry, but upon the living God, the God of sky and soil, the Ruler of the winter and of the spring. Shall we not learn the lesson of dependence upon Him whose sovereign will regulates our seasons—upon Him in whom we live, and move, and have our being?

3. *To warn us.*—God has been shewing us what he can do *against* us as well as *for* us—how he can cast down as well as lift up—how he can curse as well as bless. He who has well-nigh blasted our fields could wholly lay them waste, and turn the fruitful land into barrenness. He who shivered one train could swallow up all of them, or dash them in pieces like a potter's vessel. He who sunk one vessel could bid the sea devour our navy, wrecking every vessel, great or small, that lies at anchor on our coasts, or wings its way to or from our havens. He who made the rumours of war and invasion to alarm us, could overwhelm us with hosts, and bring down the lofty looks of our nation in a day. And, doubtless, for the purpose of *warning* us of what we may expect if we repent not, he sent upon us these partial and transient visitations. "Sin no more, lest a worse thing come upon thee," is his message to our nation. "Repent, or ye shall all likewise perish," is his message to the inhabitants of our isle. Repent, and save yourselves and your land from the evils that are coming upon Europe, from the long-pent-up vengeance that is preparing for the earth.

Awake, Britain, awake! Princes and rulers of the land, awake! Statesmen and rulers of the land, awake! Generals, and commanders, and mighty men of the land, awake! Merchants and men of business, sailors and soldiers, husbandmen and shepherds, ministers of Christ and members of the flock, awake, awake! Humble yourselves under the mighty hand of God—confess sin—cry for mercy; it may be ye shall be hid in the day of the Lord's fierce anger. Fear God, and give glory to him, for the hour of his judgment is come!

All these disasters that the past year has witnessed seem to come with peculiar solemnity and force upon us from the circumstances of the preceding year. That year might be called the jubilee of science; and the great Exhibition was man's proclamation to the world, that perfection in every art and science was fast approaching, and that ere long he would cease to be at the mercy of the seasons or the elements,—beyond the reverses of calamity,—beyond the hostile influences of earth, or sky, or sea. Never, we may say, were the world's expectations wrought up to a higher pitch, or man's hope of rege-

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rating the earth, of placing himself beyond the reach of accidents, and of bidding defiance to evil, more loudly and confidently announced. It was as if a new era had been entered on,—as if we might now calculate on brighter and more cloudless days,—as if we had got the mastery over the powers of ill, and could promise to ourselves and to our children ages of sunshine and peace. During that year tens of thousands crowded our railways and our steam-vessels, yet no disasters ensued. That which seemed to man a time of special danger, passed by and left peace behind it. Would that it had left thankfulness, and humility, and repentance, and devout acknowledgment of God! But, alas! we forgot Him who had preserved and befriended us. We boasted, instead of praising. We lauded our own skill and carefulness and management, and sent up no acknowledgment of our gracious and mighty Protector.

And therefore has God lifted up his hand to smite. He has made this year, when no danger was reckoned on, a year of unexampled disaster and calamity and woe. He has made us feel what he might have done before, and what he will yet do, with our world when he arises to judge—to pour out the vials of his wrath upon its guilty and impenitent kingdoms. These sad events that have made so many in our land to mourn, are but the forerunners of the great and terrible day of the Lord. They are but the first and far-off shadows of the woeful night that is about to fall down upon the nations. Let us not overlook them, nor refuse to interpret them aright; let us not treat them as chance events, occasioned by want of foresight or wisdom: let us look them in the face; let us give them all the weight they really contain; let us put the right construction upon them, and get to our knees without delay in confession and repentance. Let our cry go up for our guilty land, that it too may put on sackcloth, and turn from its iniquities. Who knows but that the Lord may be entreated for us and for our children, and spare us in the day of his overflowing vengeance?

We have been indifferent to our guilt as a nation. We have sat down contented under its weight as if it were a trifle, or as if God would not judge us, or as if we were too great a nation to be judged. But was not Babylon as great a city as our London,—and was not its empire a mighty one? yet has it been utterly swept away; and who are we that we should escape the reckoning that has overtaken other nations? And was not Nineveh a mighty city?—yet she is gone; and shall we escape? And was not Egypt a noble empire?—yet it has

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become the basest of kingdoms; and shall we always prosper? And were not Tyre and Sidon wealthy and powerful seats of commerce?—yet they have passed away, and are become little better than the fishermen's villages; and shall we be confident in exemption from such doom as overwhelmed these cities? God did not spare them; and must he spare us? But, more than this,—Was not Jerusalem a glorious city? was she not the chosen and beloved city of the Lord, the joy of the earth, the city of the Great King? Did not the Lord love her, and linger fondly over her, and bear long with her, notwithstanding her iniquities? Yet judgment came at length. The beautiful city has become a desolation, and on that land of blessing there now rests the heaviest curse that ever scattered a people, or crushed a city, or laid waste a land. And shall Judea be brought low, and Britain remain exalted, as if no sentence of ruin could go forth against her? Shall Jerusalem be emptied, and shall London remain populous and prosperous, the city of cities, the metropolis of the world? Let us stand in awe, let us tremble, let us cast ourselves down before the insulted Majesty of heaven, and let the land mourn and repent. Or if the land will not mourn, if our rulers will not repent, let us go, like Jeremiah, and weep in secret places for their pride; let those who believe in the judgments and vengeance of a holy God, take up Abraham's posture as an intercessor, and plead with the gracious Jehovah for sparing mercy to the land. He may save it, it may be, for Christ's sake; and surely in this land there are ten righteous men on whose account the Lord will be entreated for us. But let us lose no time, for the day of the Lord is at hand, and our day of grace may be near its close. These fearful disasters that are befalling us may be but warnings of what is coming. They are but echoes of the far-off storm which, having laid waste other lands, is now on its way to us. They tell us what sorrows God may have in store for us,—what arrows he may have in his quiver,—what thunder-bolts of vengeance he may be preparing to launch against us. It is well that we should take all lawful means for the protection of our island-rock, and be prepared against foreign aggression; but our greatest enemy is within us. A nation's unrepented guilt! A nation's unhumbled pride! A nation's vain-glorious boasting! A nation's haughty independence and confidence in an arm of flesh! These are our real dangers. If these be not repented of and cast out, we can have no hope. Like the children of Ephraim, though armed and carrying bows, we

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shall turn back in the day of battle, and the men of might shall not be able to find their hands.

And then, besides, these are, after all, but signs of greater and wider wrath upon a world the cup of whose iniquities is fast filling up. Behind all these troubles and dangers there is seen the form of the Great Avenger, the Judge of all, coming to execute the Father's righteous judgment, and to reckon with the nations of the earth for their contempt of his gospel and their rejection of his grace.

ART. III.—NOAH'S COVENANT.*

GOD had just said, " I will not again *curse* the ground for man's sake," for it was to be shewn that " fury was not in him," and that judgment was his " strange work." And now, accordingly, he proceeds to *bless*, shewing how rich in mercy he is, how glad to be done with the curse, how anxious to get vent to the blessing.

The blessing which he pronounces over Noah and his sons, is the very blessing wherewith he blessed *unfallen* man. It is Adam's original blessing in every jot and tittle—" Be fruitful, and multiply, and replenish the earth ;" nay, more—the latter part of the primeval blessing is greatly enlarged and augmented, for it is not merely said, " Have dominion over it," &c., but in addition, as if to suit man's new circumstances, it is said, " The fear of you, and the dread of you, shall be upon every beast of the earth, and every fowl of the air, upon all that moveth upon the earth : into your hands are they delivered." Upon all these animals which we call tame or domestic, man's " fear" was to be, that they might be subject to him, and obediently serve him; on all animals of the wilder species his " dread" was to be, that they might not venture to approach him, but betake themselves to their dens and deserts. Noah had seen their entire subjection to him in the ark, but he knew not whether aught of this dominion was to remain, and accordingly God at once sets his mind at rest, by re-investing him as creation's king, sovereign of the new world, with the same extent of sway as had been conferred on Adam. Not as if obedience to the same extent were to be reckoned on

* Let the reader study the first seventeen verses of the 9th chapter of Genesis, before perusing this article.

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as unfallen man possessed; but still, in spite of revolt and insubjection on the part of the lower creation, man's right to rule was still maintained.

There were many things in this blessing peculiarly fitted to cheer the spirit of Noah, and to sustain his much-tried faith,—many things, not only blessed in themselves, but specially suited to his new circumstances, when thus standing between the old world and the new, between a dismal past and an uncertain future,—sole remnant of millions,—waiting to learn from the lips of God his purposes respecting himself and the earth on which he stood once more.*

1. There was the occasion on which the blessing came forth. It was immediately on the presentation of the burnt-offering. It was the "savour of rest" going up from that, which drew down the blessing. This connexion between these two things would make Noah feel that what was now announced was, not some general mercy or compassion, as if God were merely relenting after the execution of too severe a sentence, but *righteous grace*,—grace which, so far from setting law aside, or encroaching upon righteousness, most amply vindicated and established both. Yes; he saw the dark cloud part asunder, and righteous grace descend on man and man's earth, in consequence of the grateful fragrance of the sacrifice. It was this that shewed him how sure the blessing was, how unalterable the love from which it flowed, and how secure was the footing on which creation was to stand, notwithstanding all its past defilement and condemnation. This exhibition of grace must have been most gladdening. In so far as he himself was concerned, Noah might not need firmer footing to stand upon. He knew the grace that had forgiven, and blest, and preserved him; and he could trust it in all time to come. But there could not but be doubts respecting others, and respecting the world; for the earth seemed doomed. This blessing, however, swept all these away. It shewed him that God had not forsaken the world. In spite of infinite provocation, his purpose was to return to it in love, and bless it, not merely as a gracious Father, but as the righteous God.

2. There was God's re-assertion of his own sovereign rights, as Creator and Possessor of all things. Before the flood, it almost seemed as if God had relinquished his prerogative, and given up the reins of creation wholly into the hands of man, to do what he pleased with this earth. To such lengths had he

* *Gregory* (*Naz.*) speaks of the seeds of the new world being intrusted to Noah in his slender vessel of wood, κόσμου δευτέρου σπέρματα.—*Works*, vol. i. p. 366.

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permitted wickedness to spread ere he interposed at all. But now he steps in and claims a new earth as his dominion. He re-asserts and re-assumes his sway. Cheering news this to the soul of righteous Noah, that his God has not retired from the government of this earth, that he has once more interposed, as at the first, to issue his laws and restore each department of creation to its true rank and order!

3. There was God's direct commission to man, to replenish the vacant earth, and resume his vice-regal sway over the creatures. In this new constitution for the delivered earth, God replaces man upon the throne as at the first,—a throne which he had totally forfeited, and of which the deluge seemed to be the divine proclamation of forfeiture. The reins of government are once more put into Noah's hands, as into the hands of Adam; so that man, in exercising dominion, might feel that he is occupying the position and discharging the office which God had designed for him from the beginning, and in which he again confirmed him.

4. There was the largeness of the blessing proclaimed. It takes in a wide range indeed,—from man downwards to the lowest of created things. Love is not stinted, and its outflow is not straitened. Instead of being lessened by all that has taken place, it seems widened and deepened. A world's infinite guilt has not dried up the fountain of blessing; nay, the long-pent-up love is now bent upon getting vent to itself in a fuller overflow. It was literally true that the many waters had not quenched love, neither had the floods drowned it.

5. There was the reversal of the awful sentence, "My Spirit shall not always strive with man." The good Spirit had been withdrawn. He had departed,—resisted, vexed, grieved, dishonoured. Man is left without the Spirit. How awful! "Will this grieved Spirit return?" might Noah ask. God's blessing answered this question, for it *implied* the return of the Spirit. It shewed that he had not yet forsaken the earth, but that he was now to go forth again to do his wonted work among the children of men.

6. The prospect was opened up of the fulfilment of the primeval promises regarding the woman's seed. This great promise seemed as if on the point of failing. It hung upon a thread. Noah, as one whose hope rested on that promise, and who was looking for its accomplishment in the arrival of the deliverer, might be wondering how it is to be brought to pass. Now the prospect which had hitherto been so closed in as well as clouded, opens up, and the mist melts away. Earth is to abide; it is to be re-peopled; man is still to be its Lord. The

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promise has not failed, nor the hope been cut off. The seed will yet arise. The serpent's head will yet be broken.

7. There was the re-declaration of God's ultimate purpose regarding earth. God designed from the beginning that it should be under the sway of *man*, and under his rule be a holy and blessed world. The flood was no reversal of this purpose. It is yet to be in subjection to man,—to the second Adam,—to the woman's seed,—to Christ Jesus, the Son of Noah, and the Son of Adam.

Thus earth is re-delivered over into the hands of man,—man the sinner. His birthright still remains; his dominion is not taken away; his kingdom is once more handed over to him, and by God's own solemn act he is set upon the throne. God gives him another trial, to see how he will rule the earth. From that day to this, he has been trying to rule it. Has he done it? Nay, has he not miserably failed? And is he not fast bringing it into a worse condition than that in which God found it when he sent the flood to sweep it clean?

It is under this blessing that the world has been going on ever since the flood. Noah's blessing still upholds it, though in every age it seems ready to fall to pieces. That blessing will continue to preserve it, till the greater blessing be proclaimed, which will establish it for ever—"Behold, I make all things new." It is under this re-constituted monarchy of man that its kingdoms are held together, and its nations ruled. Of this the four empires of Daniel are the special representation, however defective and sinful. It is thus that the movements of earth are to be carried on and its order maintained, until He come in whom that blessing shall be fully realised, the world's true monarch, under whose rule earth shall be replenished after its deluge of fire, with holy nations, and to whom all kindreds and tribes of creation, every breathing, every moving thing, shall offer loyal subjection, rejoicing in their King.

Into Noah's hands, as monarch of a new world, as head of a new dispensation, and as representative of the race, were now committed the *laws* by which God purposed that man should be governed. Hitherto there had been nothing of *law* to guide, or restrain, or to condemn. *Inward* law, such as that to which the apostle refers (Rom. ii. 14), there had always been, and God had never left himself without a witness; but *outward* law, either in principle or in detail, had not been promulgated. It was more in the way of *grace* than of *righteousness* that God had been dealing with the old world. Paradise—Paradise lost—told them what disobedience had done; the

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bleeding sacrifice announced continually God's hatred of sin, and proclaimed his own character as a consuming fire. Thus far the "terror of the Lord" might alarm and hedge them in; but the general characteristic of God's treatment of them in these ages was *grace*,—the exhibition and development of the early promise to Adam.

Once or twice had God stepped in more specially to proclaim his holy vengeance against sin. He had done so in the case of Cain, driving him out from his presence. He had done so in the sending of Enoch as his prophet with that message which must have fallen like thunder upon the ears of a heedless world: "Behold, the Lord cometh with ten thousand of his saints." He had done so in raising up Noah and making him his witness for a hundred and twenty years. In these ways, and by these instruments, he had thrown many a check across their reckless path, doing in some measure then what law was introduced to do in after ages, when it was "added because of transgression." But, with these exceptions, there had been no positive restraint upon man in the shape of a promulgated law.

Now, however, God means to interpose as the lawgiver. His code, however, is brief, confining itself to one or two simple regulations—the first relating to man's *food*, the second to man's *life*,—the whole being summed up with the renewed blessing.

First, then, as to the food. A grant is made of every living thing that moveth to be for food, just as the green herb had hitherto been, according to the original gift to Adam. Hitherto there had been no permission to use flesh as food. God had taught men to use animals in sacrifice, but no part of these nor any other were to be fed on. On God's table these were to be placed, but not on man's. They had been allowed only for God's service, not for man's sustenance.*

Not that man had hitherto abstained from such food. Though there is nothing recorded on this point, it seems not at all unlikely that, while the people of God shewed their obedience in refusing to partake of that which God had not expressly permitted, the "sons of men,"—Cain's race, and, in

* "There is no positive evidence that animal food was ever used before the flood. Noah had the first grant of this kind, and it has been continued to all his posterity ever since. It is not likely that this grant would now have been made if some extraordinary alteration had not taken place in the vegetable world, so as to render its productions less nutritive than they were before, and probably such a change in the constitution of man as to render a grosser and higher diet necessary. We may safely infer that the earth was less productive after the flood than it was before, and that the human constitution was greatly impaired by the alterations which had taken place through the economy of nature."—*Adam Clarke.*

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general, the ungodly before the flood—broke through such restraints, and fed on what they pleased.

Now, however, God alters the course of his dealings. Whether it might be "because of the hardness of their hearts," which he foresaw would not be restrained, or because the shortening of man's life was in some measure connected with the eating of that which makes a man live at a more rapid rate, or because God's design in confining the use of animals to sacrifice was accomplished—we cannot say. The last of these reasons had probably much to do with the alteration. God would not have death, even the death of animals, made too common and familiar; he wished it to be seen that man's first right to take the life of the creature was only in the service of God, and that the shedding of blood was far too sacred a thing to be gone about for the mere indulgence of appetite. Having taught men this solemn lesson during a period of fifteen centuries, he now removes the restriction.

But the removal of this prohibition, and the permission to eat the flesh of the dead, taught a new lesson which man had not yet learned. He had seen in the sacrifice that deliverance was to come to him through death and blood-shedding, but he had yet to learn that his food was to be obtained in the same way. He was to feed upon that which had undergone death! Henceforth this was to be his chief sustenance. A new truth altogether! A truth which, now at the opening of a new dispensation, it seemed to be God's special purpose to teach. A truth which in after ages was not to stand alone, as here, but to be associated with that previously taught. For in sacrifices—specially under the Mosaic law—the sacrifice and the feast were conjoined. They were two parts of the same thing.

And thus there dawns upon the world the first ray of that mighty truth, "My flesh is meat indeed, and my blood is drink indeed; except ye eat the flesh and drink the blood of the Son of man, ye have no life in you." "Take, eat, this is my body broken for you."

But even here there was to be a restriction. The flesh may be eaten, but the *blood* must not be tasted. All care must be taken in regard to this, as a matter of no trivial moment. The blood must be held sacred. It has a use of its own; but it is not to be man's food. The blood specially belongs to God, and God claims it as his.*

* It is difficult to defend the eating of blood, when we read Acts xv. 20-29; xxi. 25; from which, as well as from the prohibition given to Noah, it is evident that the restriction was no mere Jewish law. Had it not been for

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But why? Because the blood is the life; and the life belongs doubly to God, both because he gave it and because it is a forfeited life. God specially claims the forfeited life; nor with this will he allow man to intermeddle—at least in any way which would seem to appropriate it as his own.

God's first lesson to man is, that it is only death that can be a substitute for death; his next lesson is, that it is only life that can answer for life. Life must be given for life, else the forfeiture of life cannot be cancelled. To teach man this deep lesson concerning the life, he must be taught what is the seat of life—wherein life consists—what it is that maintains life, in order that he may know when *life* is really taken. God means to tell him here, that when the blood is poured out, the life is taken—the link broken between soul and body—and then that which we call death truly takes place. The following passages will be found illustrative and corroborative of this truth:—Lev. iii. 17; vii. 26; xvii. 14. Deut. xii. 16, 23; xv. 23; xvii. 10.*

The blood is the life! This is God's announcement. Let us learn from this the lesson which he is so desirous to teach us. The blood-shedding is the life-taking. Let us remember that blood which was shed—that life which was taken, for us. The sprinkling of the blood upon another was the declaration, that he who thus consented to be sprinkled was treated as one who had died—who had surrendered his forfeited life to God, and received another life. The blood maketh atonement. (Lev. xvii. 11.†) Nothing else but blood can atone.

the apostolic decree above referred to, we might have supposed that the prohibition passed away with the vanishing of Old Testament shadows; but the decree negatives this supposition. And surely there is not much that is inviting in the blood, as an article of food. See *Adam Clarke's Commentary*, and especially a long dissertation by *Pirie* upon this subject; *Works*, vol. v. p. 241. It is vain to attempt, as some have done, to make this a mere proclamation against cruelty to animals, and eating the flesh raw; the references in the law of Moses shew that this was not the real drift of the statute.

* It is evident that God wished the truth to be written upon man's mind indelibly, "The blood is the life;" to shew, that when Christ's blood was shed, there was a real life taken, instead of ours. The blood-shedding was not a mere arbitrary appointment, it was the *visible* substitution of *life* for *life;* and hence the deep and awful meaning of such passages as, "Without shedding of blood there is no remission." Even the heathen had got the idea of the *blood* being the *life*. *Suidas* gives as the meaning of ψυχορροφεῖν —to drink up the soul, τὴν ψυχὴν ἐκπίνειν,—and his annotator tells us that it refers to the sucking of the blood, referring to a line in the "Clouds" of Aristophanes. In *Virgil* we read, *purpuream vomit ille animam* (*Æneid*, ix. 349).

† Our version has here, "It is the blood that maketh atonement for the soul." The truer rendering seems to be, "The blood expiates by the soul;" *i. e.*, the blood expiates, because the soul is in it.

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The life that is due must be taken, or another must be taken in its room; otherwise there is no remission—no reconciliation. "Consent to be sprinkled with that blood, which is the life," is God's message of peace to sinners; that, being sprinkled with it, you may be treated as one who has paid the penalty of death, and received a better life, which shall never be taken from you.

The second statute in this post-diluvian code is that relating to *life*,—the life of man.

The life even of the lower creation, contained in the blood, was to be held by man as a sacred thing. The flesh of the animal was to be used, but the blood was to be left untouched; it was to be poured out upon the earth like water. But *man's* blood must be under still more careful safeguard, as being a higher and far more precious thing. God, accordingly, provides for this. He hands over the guardianship of man's life to Noah, as the representative of the race, with instructions how to act. "And surely your blood of your lives will I require."* Having stated it thus generally, then something more special is added: "At the hand of every beast will I require it"†—as if giving additional security, and shewing how sacred God reckoned that life, so that, even when taken by the beast, who cannot understand the evil that he commits, and who is not amenable to law, reparation shall be made for it by the death of the animal. Then, further, it is added, "and at the hand of man;" and, as if to increase the emphasis, it is added, "and (or yea) at the hand of each man's brother will I require the life (or soul) of man." God thus makes every man responsible for his fellow's life,—he constitutes every man his brother's keeper, teaching him to abhor the spirit of Cain, when, after the murder of his brother, he asked, when God made inquisition for blood, "Am I my brother's keeper?" So far did God cause this to be carried out in after years, that the near relatives of each man were legally constituted the avengers of his blood;‡ nay, more—in the case of a murderer being unknown, the city nearest the place where the murdered man was found was to be counted answerable, till they came forward and cleared themselves in open court.§ Thus solemnly did God declare how precious a

* This seems emphatic, "Your own blood, which belongs to your own souls, will I seek after, search for," or make inquisition for.—See Gen. xlii. 22; Ps. ix. 12; x. 15; Deut. xviii. 19; xix. 18; xxiii. 21. The inquiry is judicial,—a trial before a judge, who pronounces sentence.

† See Exod. xxi. 28, 32.

‡ Num. xxxv. 12, 19, 25, 27; Deut. xix. 6; Josh. xx. 3, 6, 9; 2 Sam. 14, 7.

§ Deut. xxi. 1-9.

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thing was the life of man, and how jealous he was of its safety.

Thus far, however, it is merely God declaring his own determination to make inquisition for blood. He will not allow it, as hitherto, to fall to the ground unrecorded and unrevenged. That it had hitherto done so, seems implied; though God had, in the case of Cain, declared his abhorrence of murder, and sent into banishment the first murderer, to be a monument to coming ages, yet he had not made any further inquisition for blood. He had not required blood for blood, life for life; the banishment of the first murderer from his presence was the amount of God's testimony hitherto against the crime. And an awful testimony it was, had man considered: nay, the *most* awful of all testimonies. Utter banishment from Him who is life, is the recompence of him who takes another's life! This was God's proclamation; and in the spirit of this it was that the apostle said, "Ye know that no murderer hath eternal life abiding in him" (1 John iii. 15). But now man was to be dealt with in another way. He had disregarded the spiritual penalty, and God now interposes in a way more adapted to them, whose "imaginations are only evil from their youth." The penalty for murder is to be *death;* and it is to be executed at once; it is to be executed by his fellow-men. They are appointed God's executioners. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."

As murder had hitherto been unchecked by law, or judge, or prison; as every man had done that which was right in his own eyes,—violence had filled the earth (Gen. vi. 11), murder had grown into a common deed, life was disregarded, blood was not held sacred, till God had to interfere, and send the deluge, in order to cleanse the earth from the innocent blood with which the earth was polluted. Crimes and murders had been accumulating for fifteen hundred years, unjudged and unavenged; and the deluge, with its overflowing waters, was sent to clear this long reckoning, and sweep off the horrid accumulation, by one tremendous execution—one universal act of judicial vengeance.

But no second such accumulation of unjudged violence and murder was to be permitted to gather. Each crime, as it took place, was henceforth to be judged, that thus it might be seen there was a Judge above,—that man might not forget the difference between right and wrong,—that he might learn God's estimate of life, and his verdict against its being taken, —and, lastly, that a check might be interposed which would

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restrain man's wickedness, and prevent the same rapid and universal increase of crime as had taken place upon the earth.

God constitutes *man* the judge and avenger of blood upon earth. Death is to be expiated by death, that man may stand in awe. And thus, while the law as to the shedding of animal blood, and the taking of animal life, is widened and relaxed, the law against violence to man's life is made more rigorous, and fenced round with the awful penalty of death.

All this is summed up with the solemn reason, " For in the image of God made he man." Man is God's *creature*, and it might have been said, that as God created man, therefore he will protect the creature he has made. Man is God's *property*, and it might have been said that God must have regard to that which belongs to him. But another reason is given, going beyond all these, and displaying a yet profounder interest in man on the part of God,—" In the image of God made he man." And shall not God protect his own image? shall he not secure it from injury? and shall he not avenge its defacement and destruction?

How deep the interest which God thus represents himself as taking in man! how tender and how true his love! He will not have even his body injured, for he feels as if this were wrong done to himself,—as it were the defacing of his own image! And how high the estimate in which God regards man!—how differently does he feel from those who, in mock humility, speak of man as too insignificant for God to care for! O man, look upward, and learn the love of thy God! Look to thyself, and learn the value which God attaches to thee, even to that corporeal frame of thine; see how precious thou art in his eyes! What is there that such a God will not do for thee, sinner as thou art?

This law-making for the new world, of course, assumes that there is likely to be violence in the earth again. The deluge has not uprooted man's murderous hatred of his fellow-man, nor made him less selfish, less envious, less proud. Sin has not been plucked out of his nature, and hence all old lusts will soon shew themselves, old scenes will soon be re-enacted. The imaginations of his heart are still as evil as before. Judgment cannot change the sinful nature. God knows this, and it is in the prospect of this that he gives the law we have been speaking of. And then, having promulgated this law of protection, he adds, " And you, be ye fruitful, and mutiply; bring forth abundantly in the earth, and multiply therein;"—thus repeating the blessing, and making man feel that God now replaced him on the earth, again to spread over its surface, and fulfil the ends

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for which God had given him possession of the globe and dominion over its creatures.

It is still under Noah's constitution that we live. Upwards of four thousand years has earth thus subsisted. Earth is full of violence and stained with blood; yet God has not again interposed as before. He still keeps up his awful protest against murder, by the laws which in every country under heaven are executed against the murderer. But the day is coming when he will make full inquisition for blood, and avenge it to the uttermost. The day is coming when earth's crowning murder, the blood-shedding of his own Son, shall be avenged. And then shall the fire which shall be kindled burn out the accumulated pollutions of earth, and purify this long-defiled soil. And then, upon a new earth, after a more searching and purifying flood, and under the headship of a greater than Noah, and with laws that shall not be broken, to guard against new outbursts of crime, shall the spared remnant of Jew and Gentile re-people the cleansed globe, and fill it with righteousness and peace.

This is but the second time that the word "covenant" occurs. Both times it is with Noah that the covenant is established; and in both cases there is a similarity of purpose, though with some points of unlikeness. In the first case, it was with Noah and his family, in reference to the flood that was coming on the earth, assuring them of preservation in the midst of it. In the second place, it was with Noah and the whole creation, the whole race of man and animals, giving them a pledge against any such flood in all time to come. Both covenants were made with Noah; though, in the one case, as the head of a family, and the other, as representative of a race and the monarch of the earth. Both concerned the earth and its inhabitants. Both had reference to a deluge. Both were intimations of the grace of God towards man and man's dwelling-place, the earth.

Noah is the first of the human race with whom a covenant is directly made. In Adam's case there is no mention of such a thing; and, whatever might be implied in the transaction after the fall, there is no reference to a covenant. There was, indeed, the announcement of grace to him and his seed; yet this was not made in the form of a covenant with himself. There was in his case a covenant, but not a covenant made with himself, but with another for him, even with him who was to be his substitute and surety. He was not called forth and directly addressed by God—"With thee I will establish my covenant." He stands by, and listens to the declaration

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of grace, which is to come to him through the everlasting covenant made by the Father with the Son.

In Noah's case, however, there is a covenant explicitly and personally made—made by God of his own sovereign purpose—made, as the channel through which his grace was to remain and reveal itself upon earth to the spared remnant and their posterity to all generations. That covenant means simply a divine arrangement or purpose—not a bargain or agreement, as it is often said to be—is evident from the whole passage. There is nothing here in the way of terms or conditions to be observed on Noah's part. It is a declaration on the part of God to Noah of what he means to do, and of what he will pledge himself to do by oath and token. This arrangement he will "establish," giving to man the assurance of its permanency and unchangeableness in the most explicit and impressive way. In this let us mark the following points:—

1. *With whom the covenant is made.* It is with Noah, his seed (or posterity), the living creature that is "with him;" * the fowl, the cattle, the beast of the earth that is "with him;" nay, it is to include, not only those that actually have come out of the ark with him, but all generations as well. The covenant, then, is a universal one, including in its wide compass all that the earth contains of things that have life; for of the *earth itself* God had previously spoken (chap. viii. 21, 22), revealing his gracious purpose respecting it, and pledging himself as to its future security from any similar overflow of waters such as that which had just destroyed it. This covenant, then, is specially the living creature's covenant, extending from man downwards to all creatures in all their generations. For "His tender mercies are over all his works." He feeds the ravens—he watches over a sparrow's fall—he opens his hand, and satisfies the desires of every living thing.

2. *For what purpose this covenant is made.* It is not to secure either man or beast from *death.* It is not to reverse the former curse upon the ground. It is not to still creation's groans: for the time is not yet come for deliverance,—and ages of grief and travail are yet in prospect; but it is to assure man against the recurrence of any similar calamity like that through which earth had just passed. It declares two things:

* Referring to their being "with him" in the ark, and "with him" in coming out of it, they being thus identified with him. They had been treated as one with him in past *preservation,* they are to be treated as one with him in future blessing. The words "with you" are repeated, as if to shew the connexion between Noah and the creature.

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first, that "all flesh shall not again be cut off by the waters of a flood;" and then, secondly, that no universal flood shall again take place. Here is the double assurance of safety. No second ark shall be needed in ages to come, for no second deluge shall overflow the globe.

If God has to vindicate his righteousness and judge the earth again, he will do it in some other way, and by some other agent; and even then the destruction of the race shall not be so sweeping. There may be wasting and desolation in that day when God arises to shake terribly the earth, and to purge it with fire, but not such extermination of all flesh as in the days of Noah. It shall never again be said—"The end of all flesh is come before me."

3. *The length of time that this covenant is to last*—"perpetual generations." The expression is a strong one, and is the same used in those passages which denote the perpetuity of God's covenant with Messiah (Ps. lxxxix. 2, 4, 28). The transaction is not to be some mere temporary one, which after ages may cancel. It is unchangeable and unconditional. As long as the earth remains, as long as the race of man inhabits it, there shall be no such flood again. Such is Jehovah's purpose, and such is his covenant with man, which is the expression or revelation of that purpose. Thus all coming generations are secured against a second overflow of waters.

4. *The token of the covenant*—the bow. This is the ensign which God hangs out to man as the pledge of safety, the intimation of grace and loving-kindness. Whether the rainbow now appeared for the first time, or whether it was merely fixed upon as the sign, just as Israel set up the twelve stones in Jordan in token of their remembrance of the grace that had delivered them, has been much disputed. Perhaps the passage does not necessarily require more than the latter. God might have pointed to Ararat, with its towering peaks, and said—As surely as this mountain stands immovable, so surely shall my covenant be with man, and with his earth. And it has been argued that the words "I set"—meaning, I appoint—implies its previous existence, as also the expression, *My* bow, as if it were a well-known thing."* Also, it is maintained that the rainbow *must have* existed from the beginning, wherever there was a thin cloud opposite the sun. Now, in answer to this

* De Sola argues thus. But the latter expression (My bow) really proves nothing; and, as to the former, the words "I set" is simply "I give," and applies as much to something new as to something previously known; Isa. vii. 14—"The Lord shall *give* (set) you a sign." See also 1 Kings xiii. 3; 2 Chron. xxxii. 24.

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last argument from the laws of nature, and the likelihood that all was the same in this respect before as after the flood, we remark, that, whatever the laws of nature may have been, the condition of the globe itself was certainly different; and it seems probable that the physical change in the atmosphere which helped to bring about the deluge, did so alter the composition of that atmosphere, that phenomena might be witnessed after the flood, which could not have taken place in the drier, rarer atmosphere which existed before. The electrical change can easily be supposed to be of such a kind as to produce new atmospheric appearances, and among these might be the rainbow. Before the electrical change took place (if there were clouds at all, and not simply a mist going up to water the ground), the clouds might be of such rarity as not to admit of the rainbow. During the deluge, they were of such density that it was impossible. But now God restores the balance, and fixes the exact proportion of the elements in the composition of the air. That proportion, doubtless, made rain a more frequent thing than it had been, and yet prevented the recurrence of such an overflow as the deluge. The rainbow was the result of this balancing of atmospherical elements; and hence, while it was the indication of a greater amount of moisture in the air than had hitherto existed, it was the intimation also that that amount was not so great as to produce a second deluge. And if to the alteration in the air, or its electricity, we add that the ocean now occupies a far greater breadth of territory than before, we can easily see how the rainbow might now for the first time have been called into existence, and made the sign of God's covenant with the earth.

But while there is, even naturally, no unlikelihood that the rainbow was now for the first time braided on the disappearing clouds of the late gloomy firmament, whilst our ignorance of many a hidden law of creation renders it presumption in us to say *it must* have been seen before, we do not need to lay any stress on this, as if the text positively affirmed it. God's bow might truly be a sign of his covenant, even though known before; and if he now chose to select it as such, and to point it out to man as such, did it not answer the end in view?

At the same time, we feel not a little inclined to the belief that this was its first appearance, and that, just as God at first placed the sand as the boundary of the waters beneath (Jer. v. 22), so did he set the iris as the bound of the waters above. God bent that fair bow over earth, encompassing the hills and valleys of earth, stretching over the abodes of man and beast,

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as the pledge of his renewed favour, the token that the light of his countenance was not withdrawn from earth; that, though interrupted and clouded for a season, it was still to go forth again, and that no longer in its one undivided lustre, but spreading itself out in all the sevenfold glory of his undimmed perfections, in all the mild and gladdening beauty of his manifold and unchanging love—love that many waters could not quench—nay, instead of quenching, only unfolded,—love that delighted, even in the unworthiness of men, to find opportunity for expanding itself, occasion for giving forth redoubled brilliance from the very gloom that seemed to quench it.

Nor does it seem unlikely that some such new token should be given. For never were men placed in circumstances in which they more needed a pledge of security—a pledge to cheer and to re-assure them against similar disaster. They could not forget how the windows of heaven had been opened; and what was to hinder their being re-opened, and a like deluge poured down? Without some pledge they would be under continual alarm. Whenever a cloud rose up and spread itself across the firmament, they would be in terror lest it should be the precursor of a second deluge. And when their children learned, as they grew up, what a calamity had once come forth from the bosom of a cloud, with what dismay would they mark the appearance of each dark spot on the heavens, as if it were the herald of doom! Whatever might be the feelings of believing men, such as Noah, and however much faith might overcome fear, yet unbelieving men would have no such refuge; and God evidently meant this token as much for them as for his saints. For this covenant with Noah is not, like Abraham's, the Church's covenant—it is the world's; it is for the earth and the men of the earth. And thus even to them he gives a pledge such as should dispel terror. He gives both his word and his sign that, by two immutable things in which it was impossible for God to lie, this world, with all its inhabitants, might have the assurance of safety.*

But let us look again at the passage, and consider the suitableness of the sign, and the striking way in which God points it out, and makes known its meaning.

1. It was a sign which would always appear just when the danger threatened. No sooner did the symptoms of a returning flood shew themselves, than this pledge of safety shewed itself, this divine messenger of love came forth in its heavenly beauty. How suitable, how opportune the token!

* Is not the "faithful witness in heaven," the rainbow? Ps. lxxxix. 37.

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2. It came forth from the cloud itself. It did not merely shew itself at the exact moment, but it came out of the very object that threatened the danger. No sooner did the cloud appear, than the bow burst forth from it. From the region out of which the calamity threatened to come, the sign of forgiving love broke forth. As the waters from the rock, so the bow sprang from the cloud.

3. It was above the earth. It was so far *above* the earth that nothing on earth could touch it. It was *for* the earth, but not *of* the earth. It was a sign from heaven. And being above the earth, it was visible to all. Its brilliance could not be intercepted by hill or forest, far less by any work of man. It was visible from the lowest valley as much as from the hill-top. Every eye could see it, and on seeing it be cheered by the grace which it revealed.

4. It belongs to all ages and lands. It is suited for the world at large, and so is truly a "perpetual" sign; the sign of a covenant in which all centuries and all climes have an equal interest—like the everlasting gospel, proclaiming good-will to man.

5. It is produced by the sun. It points to the sun, and says—Lo, yonder is the orb of day, though perhaps hidden from your eyes; it is still in the firmament, as radiant as ever. It owes all its glory to the sun, even as the Church owes all her glory to the Sun of Righteousness. And yet, though the offspring of the sun, it is a mixture of light and darkness. It is sunshine braided upon cloud—brightness woven into gloom—proclaiming mingled joy and sorrow for the world over which it is hung—reminding us that the curse is still here, that it is not the new heavens nor the new earth.

6. It is unfading; as bright this day as when it wove its wreath around the ark. It never dims nor pales; for it is the sign of an everlasting covenant, the symbol of an unchanging God and Saviour—the same yesterday, to-day, and for ever. The flowers of Paradise have faded, but the hues of the rainbow have not lost their brilliance, nor suffered from the polluted atmosphere of earth. True witness of the coming inheritance of the saints—an inheritance "in light," an inheritance that fadeth not away!

7. It is fair and pure. It is one of the loveliest objects that the eye can rest on; a thing of airy beauty; very glorious and magnificent in the span of its wondrous curve, as it bridges some mighty valley, or links together some vast chain of far distant mountains; and at the same time most beautiful in its many-hued tracery. It is not, like the sun, too bright to look

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upon, but softened and mellowed in its radiance, cheering and gladdening us with its joyous loveliness, as if God would thereby teach us that the beautiful is his creation, and that he would have us admire it and delight in it. In its beauty there is no flaw, no stain, no earthly tinge. There is no mortality, no corruption yonder, no sickliness in its colours, no soil in its texture;—fit emblem of the holy covenant and the holy God. In it we see the very heart and core of light—the sunbeam turned inside out—and yet there is no flaw in it; nay, it seems to become more perfect the more it is scrutinised. How like the Holy Child! The Prince of this world came, but found nothing in him!

8. It comes forth without effort. It does not indicate such vastness of labour as we discern in the rocks or mountains or rolling billows. It does not, like the flowers, gradually shoot up, as the result of some long process; it is laid gently upon the firmament in its full maturity of size and hue. A moment before, and it was not! And now, there it is! What an amount of beauty brought forth in a moment, with such ease and simplicity, without the forth-putting of the slightest effort! How like God, whose great things are all so simple and unlaboured!

9. It is transient. It is not, indeed, so momentary as the lightning, yet it does not last. It comes and goes—thereby forming a better and more suitable sign of the covenant. Had it been stationary, or had it come at fixed seasons, brightening and dissolving at set times, it would not have been so striking; but God in his love renews, again and again, at uncertain intervals, this token of faithful love, that we may not grow too familiar with it, as we are with the rising and setting sun, but be more impressed with it, and recalled to the scene which it commemorates, and the covenant which it pledges.

10. It is formed by the separation and spreading out of the pure light's manifold colours. Thus it points us to Jehovah's manifested fulness. As in the rainbow light is unfolded, so in the everlasting covenant God's character is revealed. Were it not for the dark cloud, there would be no unfolding of these secrets of light; so, had it not been for man's fall, there would have been no revelation of the manifold fulness of Jehovah's character. "God is light;" that was known before man sinned; but it needed the fall to separate that light into its component parts, and shew Jehovah to us as the "God of all grace." Earth has been spared, that God might reveal himself. The curse has fallen on it, that God might have a cloud on which to paint the hues of his wondrous grace.

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11. It is a *bow*. It spans a wide region of heaven and earth, and seems like the embrace of the everlasting arms encircling this earth of ours. It is the assurance to us that all God's unfolded character is on our side, and is pledged for the security of earth. There hangs the majestic arch, encompassing this world with divine love, and pointing forward to the renovation of heaven and earth, when He, over whose throne bends the "*emerald* rainbow" (*green* with the new earth's verdure), shall come to restore creation by the word of his power.*

Having seen the bow as it is in itself, and having considered it in its relation to man and his earth, let us now look at it in its relation to God himself, who set it in the heavens.

For unquestionably the bow has a heavenward as well as an earthward aspect; it looks not only manward, but Godward. Nay, it is a thing meant not only for man's eye, but for the eye of God. While man looks up to it from earth, God looks down on it from heaven. It is a link between heaven and earth, between God and man; and it is not what man sees in it that makes it so glorious, it is what God sees in it.

Let us now look on it in its upward aspect; in its relation to God; in its bearing upon the character of God and his dealings with the children of men.

1. *It is God who brings the cloud over the earth* (verse 14). In speaking thus, he means us to understand how entirely he is the doer of everything in heaven and earth, and that it is not with mere mechanical laws of nature, or with blind chance, that we have to do. So long as we mean by the laws of

* References to Iris, or the rainbow, are very frequent in the classics. Homer says that Jupiter set it in the cloud,—ἐν νεφει στηριξε,—as a sign, τερας, to men (*Iliad*, xi. 27); and Ovid, among several similar allusions, has this:—

> ". . . . Induitur velamina mille colorum
> Iris, et arquato cœlum curvamine signans."—*Met.* xi. 590.

Modern references are too numerous to be cited. Milton speaks of the bow "conspicuous, with three listed colours gay"—the "coloured streaks in heaven;"—the "triple-coloured bow." Thomson speaks of the "grand ethereal bow," "bestriding earth" and unfolding every hue,

> "In fair proportion running from the red
> To where the violet fades into the sky."

He speaks also of "the showery prism;"—"the various twine of light disclosed from the white mingling maze." Southey addresses it as—"Mild arch of promise;" and Mrs Hemans bids us

> "Gaze on that arch of colour'd light,
> And read God's mercy there."

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nature, the laws by which God governs this world of his, there can be no harm in the expression; but when they express some vague idea of natural systems and organisations independent of God, or at least in which God is not the great mover and upholder; and when they are used as a smooth phrase to save us the irksomeness of owning God in everything; then they become mere empty courtesies—polite phraseology of men who do not mean actually to shut God out of his creation, but who have no pleasure in seeing him there; perhaps, also, not seldom, the thin veil which atheism hangs before its horrid visage; the conventional and circuitous term of the fool who says in his heart, what he shrinks from saying with his lip, "There is no God."

He who said, "I bring a cloud over the earth," meant us to understand that he is the direct, the personal agent in all such natural phenomena, however slight and apparently casual they may be. Even the blinded heathen named their great god "cloud-driving Jupiter;" even they recognised God in the thin cloud as it rose, floated along, and then vanished; and shall not we, thus taught by God himself, still more explicitly and reverently own the living Jehovah, the God "in whom we live and move and have our being," as the creator of every cloud that flings its shadow over earth? We own him in the uproar of the tempest; let us own him in the stillness of the calm. We own him in the huge billow; let us own him in the ripple that quietly sinks to rest upon the strand. We own him in the whirlwind; let us own him in the placid breeze of evening. We own him in the dark mass out of which bursts the flame and the thunder; let us own him in the light thin cloud on which the rainbow bends itself, or on which the summer sunset flings its dying brilliance.

It is in the cloud that Jehovah thus inscribes his name, and out of which he sends forth his voice. Let us read that name and let us hear that voice day by day; so shall the very clouds of the firmament, no less than the flowers of the field, be to us the expressive memorial of the ever-living, ever-present Jehovah.

2. It is God who sets the bow in the cloud (verse 13). In this latter case, just as in the former, he claims for himself that directness and personality in the processes of nature which we are so slow to ascribe to him—"I do set my bow in the cloud." It is he who takes the sunbeam, and with his own hand parts it asunder, and lays it, fold after fold, in all the fulness of its sevenfold radiance, upon the opposing cloud, bending it into the bright curve that spans the firmament. The dark cloud

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and the glowing iris are equally his workmanship. The pure white of the undivided sunbeam, and the rich hues into which it is parted, are both alike his. His own wisdom planned them all; his own hand set them in the sky. Just as truly as the rainbow indicates the presence and direct shining of the sun, so does it intimate the presence and the glory of the mighty God, of him whose name is the Sun of Righteousness. Its coming and its going, its brightening and its dissolving, are all the results of his ever-working hand. He who hung the pillar-cloud above the tabernacle, bent the rainbow over the ark. He who displayed his glory in the gloom of Sinai, displayed it no less in the mists of Ararat. He who spoke to Moses out of the burning bush, made his voice no less plain to Noah out of the bow which he now set above him in the sky.

3. It is his own bow that he sets. He calls it "My bow;" he claims it as his own property; nor does he feel that such a light frail piece of earth's most evanescent form is too insignificant for him to claim as his property. He forms nothing which he is ashamed to own, just as he does nothing which he needs to undo, nor speaks anything which he may wish unspoken. And is it not a blessed thing, not merely to know that there is this divine proprietorship in reference to all things here, but to hear God himself so directly, so explicitly putting in his claim to the property, saying, "It is mine!" Try to catch the deep meaning of these words, "*My* bow!" It is Jehovah who speaks; and, oh, how close do such words seem to draw the bond between earth and heaven, between us and the God who made us! Hear him saying, as he bends over earth, "*My* world, *my* mountains, *my* forests, *my* streams, *my* flowers!" So in the passage before us, hear him saying, "My bow." And do we not feel, in thus listening to God's claims of proprietorship, as if drawn irresistibly closer to a being who thus takes delight in owning us, in claiming us and all around us as his property, not as the child claims the toy, or the master claims the servant,—but as the owner claims the inheritance, as the father claims the son?

4. God turns his eye to the bow which he sets. Verse 16—"The bow shall be in the cloud; and I will look upon it." It is in the case, as it was afterwards in the Passover, of which it is said, "When I see the blood, I will pass over you" (Ex. xii. 13). The great security which Israel had on that night of terror, was not that they saw the blood, but that God saw it. It was meant for *his* eye, even more than for theirs; and it was *his* seeing it that was their salvation, not their own. So with the rainbow. He does not say, When *ye* see it, then be

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of good cheer—though that is implied; but he says, When I see it, I will call to mind my covenant. This token of the covenant is meant not merely for us, but for God. It is not merely a memorial to us, but it is a remembrancer to God. While *we* are looking up to it from earth, *he* is looking down on it from heaven; and each time when we stand gazing on that fair bow, let us remember that God is gazing on it too. As far-sundered friends fix upon some bright star for their common gaze, at some particular hour, that they may feel as if their eyes were meeting, when turned at the same moment to the same star,—so God has fixed his rainbow, as the object on which our eyes are to meet, we gazing upward, he gazing downward, upon the one appointed token of remembrance. Thus it is on the rainbow that we find his eyes and ours meeting—meeting in peace, for the object on which they rest is the token of the covenant of peace with man and man's earth. And is not the cross, like the rainbow, the place where God's eye and the sinner's may meet in peace? Pointing to the cross, he says, "Look where I am looking, let your eye rest where mine is resting; look, and in looking to this object of our common interest, learn how gracious I am, and how sure is the everlasting covenant which the blood of that cross has sealed."

5. God remembers his covenant when he sees the token. Verse 16—"I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." It is not that he needs to be reminded, yet he sets this to remind him, just as we set up monuments to remind us.* Just as he loves the living remembrancers who plead for Jerusalem (Is. lxii. 6, 7), who give him no rest till he make Jerusalem a praise in the earth,—so does he love these inanimate remembrancers that remind him of his covenant, and silently plead with him for the fulfilment of his promise. So that, while they are to us the visible token of his covenant, they are to him the constant remembrancers of his faithful love, which he delights to look upon, that he may be reminded of his promises of old. With what grace and condescension does he thus put himself in the attitude of one who needs, and who loves, to be reminded of what he has spoken! We are thus made to feel, in gazing on this sign—"As surely as that rainbow reminds *us* of the covenant, so surely does it also remind God." Nay, we may forget the covenant when look-

* Gregory (of Nazianzum), expounding the first chapter of Ezekiel, speaks of the Iris as introduced into the scene, "as being the symbol of peace, and of the covenant entered into by God with us."—*Works*, vol. i. p. 723.

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ing at the token—he cannot; it is a sure remembrancer to him, whatever it may be to us.

And then, remembering how, in after days, he brings before us the rainbow, circling the Son of man and his throne, are we not to regard it as the repetition of the sign, the re-assurance to us of his gracious purpose towards this world of ours? And seeing in that rainbow nought but the emerald, earth's own colour, may we not consider it as peculiarly the pledge of favour towards this earth of ours, and pointing forward to the time when its blighted verdure shall be restored, when earth shall not merely be secured against a second deluge of water, but against a second flood of fire, and shall be perpetuated in unfading green, through dateless ages, a universal Eden, fairer and fresher than that in which our first father had his dwelling? And may we not then, looking up to the bow in the firmament, act as the Lord's remembrancers, reminding him of his promise to our world, and giving him no rest till he bring it to pass, making the wilderness and the solitary place to be glad for them, and the desert to rejoice, and blossom as the rose?

Art. IV.—PATRIARCHAL PILGRIMS.

There is a charm about the very word pilgrim. The man of the world and the Christian, the man of genius and the unlettered believer, each have their own associations clinging around it, which gives it harmony in their ears. The lovers of history, and the admirers of superstition, delight to think of the long journeys which devoted pilgrims have paid to their favourite shrines. The places which they visited, and the roads which they traversed, are even now full of interest to them. Though the Christian may to a certain extent sympathise with these feelings—for religion does not forbid his searching the page of history, or blunt his feelings as a man—yet other and loftier emotions are awakened within his mind. He mourns to think how superstition has triumphed over the human family; and while he allows that possibly some indirect and undesigned good has in past ages resulted from the pilgrimages paid to supposed holy places, yet he cannot help asking, Where are they *now* whose feet once trod the pilgrim's road, and whose heads once bowed low before the shrine of a man-made saint?

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When he turns from the page of history to the Word of truth, then he finds *his* favourite pilgrims, and over them he has no reason to mourn, but every cause for rejoicing. They went forth, not at the call of a fanatic monk, or the bidding of a lordly priest, but in obedience to the mandate of God most high. They bowed not down before martyrs' bones; they kissed no holy shrines, and adored no holy places; wherever they went they built the simple altar, lifted up the earnest believing prayer, felt the beaming of God's presence, and realised on earth what it is to live at the gate of heaven. Not *superstition*, but *spirituality*, was their *characteristic;* and if the question is asked, "Where are they?" God himself, with whom they walked, sublimely answers—"These all died in faith." Yes, He is their historian; "for they obtained by faith a good report"—that is, they are "borne witness to by God."

Their ever-living and almighty Friend dwells with delight upon their character and conduct in the pages of his own holy Word. Let us patiently listen while he describes their *peculiarities*, their *possessions*, their *professions*, and their *prospects;* and then we shall see wherein they are *patterns* for us.

In describing their *peculiarities*, God testifies to their actions, and tells us what was the principle which actuated them. There are some peculiarities which distinguish different individuals, very far from being attractive or lovely—they are rather repulsive and injurious; and there are others which, though generally harmless, are not very beneficial. Bad habits are easily acquired, and increase in strength with the exercise; good habits are the result of divine teachings, and are fostered by communion with God. If we turn to Heb. xi. 8–16, and compare those verses with the sacred narrative in the book of Genesis, we shall learn that those ancient worthies *wandered where others rested*, "dwelling in tents or tabernacles," while the Canaanites and Egyptians, their neighbours, were dwelling in magnificent cities and palaces; *that they were weaned from that which others worshipped*—"they were not mindful of the country whence they came out;" *that they waited for that which others were ignorant of or else despised*—"they desire a better country, that is, an heavenly." Some may object that, having left their country, they *could not* return, and that it was all very well for them to despise what they could not enjoy; but the apostle expressly tells us that, "if they had been mindful of that country whence they came out, they might have had an opportunity to have returned;" so

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that their renouncement of *home*, with all its attractions, and their continuance in a pilgrim state, was their own free choice; and herein lies their *peculiarity*. They felt that, to renew their former connexion with their own country, would be incompatible with their present connexion with and future hopes concerning another and "a better country." They were dissatisfied with *this* world as a portion, while they were contented with and thankful for whatever blessings God bestowed upon them in it. It is no small part of heavenly wisdom thus to be *dissatisfied*, and yet not to be *discontented;* to tread upon this world as a portion, while we taste its joys with thankful lips, and bless the Giver with a grateful heart. "It is," says one, "the true nature of faith to mortify not only corrupt and sinful lusts, but all natural affections and inclinations, though in themselves innocent, if they are any way uncompliant with duties of obedience to the commands of God." But earth with its various enjoyments and relationships has a wondrous power to attract us and retain us; and we can only escape from this spell by being brought within the influence of a mightier magnet. And such was the case with those of whom we are speaking—"they desired a better country, that is, an heavenly." Thus we learn that an immortality of glory was clearly revealed to these ancient pilgrims, and that they were powerfully and practically affected by it. There *is* another country. We who live on an island surrounded by water know that there are other islands and continents in that great ocean which covers so large a portion of the globe. Our globe, with all its oceans and continents, is a country in the ocean of space; and there are many other worlds in that ocean. There is a country inhabited by *souls* and by holy angels, where God, the God of glory, displays his greatness and majesty more gloriously than elsewhere. Much interesting information is given us concerning that country; we know more of it than the ancient patriarchs did. Since their time much has been written about it, and Jesus has come and told us concerning his Father's house and its "many mansions." In God's book we have many *names descriptive* of this glorious world; and in Heb. xi. it is called a "*better* country, that is, an heavenly," and better, because it *is* heavenly. This is true of heaven now, and will be true of earth soon. The world *above* and the world *to come* are much spoken of, and that in very glowing terms; yet, this world about which God has written so largely is neglected by most. This "better country" is despised by the multitude, and most men go on as if God had not said a word about it, and as if there was nothing better than this "present evil

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world" for man's inheritance. Most persons treat the celestial world as those treat a country at the antipodes, who have no friends there, and no intention of ever going thither themselves. There are a few exceptions; and those who act thus are the subject of this profitable peculiarity which we have referred to. They *desire* this "better country;" its health, its happiness, its holiness, its sweet serenity, they earnestly long for. This desire is spiritual, and is accompanied with expectation; which two emotions blended together constitute hope. Their desire leads them to *seek* it. They seek to know about it—seek to get there honourably, to have a meetness for and large earnest of it.

Do we feel the desire, or are we satisfied with the toys and treasures of earth? Let all listen to God's testimony respecting both countries; men neglect the better one, because they prefer this; but could they act thus if they listened to what God says about both? He tells us that this world is showy, dangerous, passing, temporary; and that the other is real, glorious, permanent, and eternal. Behold God's provision for escape from "this present evil world," and attainment of the better and heavenly country. Christ is the way to the better land—the ladder from the dungeon to the palace. Is HE desired? Are His proclamations heeded? Remember, then, hearer of God's gospel, it must be desire now, or damnation hereafter. How reasonable is *early decision,* and *steady determination!* Oh, think of the wonders and glories of eternity —of the witnesses looking on—of what your own estimate must be of the comparative value of the two countries a hundred years hence, and act accordingly! Go to Jesus, cleave to him, and in proportion to your dependence on his work, and your delight in his person, will be your desire for the glories which he unfolds and promises. Jesus was the saving object around whom the faith of those eminent worthies entwined; and, clinging around *Him,* the tendrils of their souls sought a heavenly country, and laid hold "of the tree of life in the midst of the paradise of God." Believer, you have this desire; fan it by prayer, feed it with truth, until it becomes an ardent, heavenly flame, more and more assimilating the soul to its high and eternal destination. Let it be constantly borne in mind that no principle but *faith* can produce and perpetuate the peculiarity we have seen so eulogised by God. If all the things recorded in Heb. xi. had been told us without any reference to the influencing principle, how anxious should we have been to know what it was! But in this chapter we not only have the actings of faith detailed, but the act of faith described,

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and the nature of faith defined, and are informed that this mighty principle which overcomes the world is "the substance of things hoped for, and the evidence of things not seen;" or "the confident expectation of things hoped for, the perfect persuasion of things not seen." "Faith," says one, "is the repose of the intellect, and the repose of the affections; that is, the understanding perfectly admitting the Divine testimony, and the heart confidently trusting the Divine assurances. With respect to the things not seen, faith is the eye of the mind; with respect to things hoped for, the hand." Yet, we are told, with respect to the patriarchs, that "they received not the promises, but saw them afar off, and were persuaded of them, and embraced them." They received not the great *substance* of the promises, which is Christ incarnate, and eternal life more fully revealed by him (1 Tim. i. 10), "God having provided some better things for us, that they without us should not be made perfect" (Heb. xi. 39, 40). But though they did not receive the things promised, "they embraced the promises," being persuaded of their truth, value, and importance; and they rejoiced in the vast wonders and rich blessings which they contained. They looked at these promises in the bosom of the Mediator, "all yea and amen in him," and joyfully sung, "God will give us all things along with the promised Seed." Thus a believing connexion with the word of God took away all glory from the world, and all terror from death. It made sin loathsome, Christ precious, holiness beautiful, glory desirable; and, above all, brought them into near communion with God.

This leads us to contemplate the *possessions or privileges of these pilgrims*, as expressed in the following remarkable words:—"Wherefore God is not ashamed to be called their God." What a precious privilege is this! "Blessed indeed are the people who are in such a case; yea, blessed are the people who have the Lord for their God;" and this is only their happy case who are pilgrims, "seeking a better country." To this pilgrim people of old God gave many earthly blessings. It was said of Abraham that "God blessed him in all things, and gave him flocks, herds, silver, and gold" (Gen. xxiv. 1, 35). In his old age he gave him a son, the child of promise, to cheer him—to be a witness of God's truthfulness, and a pledge of future blessings to him and his posterity. In like manner he dealt with Isaac and Jacob (Gen. xxvi. 13; xxx. 43); increasing their substance, and raising up for them the dear relationships of life to gladden their tents, and cheer their pilgrimage; but beyond all these, and infinitely above them in their estimation, was the gift of HIMSELF. How did Jehovah

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proclaim his name to Abraham as "his shield, and his exceeding great reward" (Gen. xv. 1), and as "God all-sufficient!" (Gen. xvii. 1). And how did he give Abraham occasion to call him by the name of "Jehovah-jireh!" (Gen. xxii.) He was also "the fear of Isaac," that great and awful Being on whose glory and grace he loved to meditate, and on whose faithfulness he calmly reposed. To Jacob God made himself known at Bethel, as "the God of Abraham and Isaac," and engaged also to be his God; and a gracious God Jacob found him to be in all his toilsome pilgrimage, and could testify, at the close thereof, that "he had fed him all his life long, and redeemed him from all evil" (Gen. xlviii. 15,16). At the burning bush Jehovah refers to this gracious intercourse with these ancient pilgrims; and again proclaims himself as "the God of Abraham, the God of Isaac, and the God of Jacob;" and adds, "This is my name for ever, and this is my memorial to all generations" (Exod. iii. 15). Nor should our Lord's comment upon this declaration be overlooked (Luke xx. 37, 38), seeing that it carries the mind forward to that glorious resurrection state, "when the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously," and shews the indissoluble nature of the relationship established, and the eternity of blessedness and dignity which it gives birth to. Then, when millions "come from the east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of God"—when "all are glorified together with Christ" (Rom. viii. 17, 18)—and when God fulfils his great promise, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son" (Rev. xxi. 7)—then will the blessedness of covenant relationship be realised, and the wonders of God's gift of Himself be fully unfolded.

But even now God is the pilgrim's God; he is the protector and portion of those who renounce this world as their chief good, and who seek their highest happiness in him. All his perfections are engaged for their defence, and become elements of happiness to them. They leave things which nature esteems valuable and glorious, and he gives them himself. Here is a treasure which they can never lose, never exhaust. How profitable it is to consider the acting of the minds of God's people, in all sorrows and trials, with reference to God as their God!—to see Abraham walking with God—Isaac meditating on him—Jacob wrestling with him—Moses dwelling in him (Ps. xc. 1)—David in his sore trials encouraging himself in the Lord his God (1 Sam. xxx. 6)—and to hear Jeremiah amidst the storm sing, "The Lord is my portion, saith my soul: therefore will I hope in him" (Lam. iii. 24). O be-

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lievers, study their history and conduct to encourage your hope; for "these things were written for our learning, that we, through patience and comfort of the Scriptures, might have hope" (Rom. xv. 4); and that we might learn to make use of Jehovah as our strength in the midst of all trials, and as our portion in the absence of earthly joys; and while thus acting, ever remember in what way it is that Jehovah is your God. He is our God, as the God of Christ (John xx. 17), and in honour of Christ. As he gave the blood of his Son to seal the covenant of grace, so he gives himself as the great blessing of the covenant (Jer. xxxii. 38). He is our God to the full extent of his perfections, to do more than he has yet done, if the circumstances of his people require it. He who is the God of his people allows and enables them to *call* him such; they confide in him, call upon him, claim him as theirs, and feel sweet complacency in his character. What condescension does this imply on the part of God! What sweet communion does he favour his people with, and what rich communication of his favour and help does he vouchsafe to bestow upon them!

Thus God owns and honours the claims of his people. He approves of their faith when they can say, "O God, thou art my God; early will I seek thee." He approves, because he is glorified, seeing that his gracious proclamations and precious promises are believed, and his faithfulness depended on.

It is beautifully said by the apostle, that "he is not ashamed to be called their God." Three different views have been taken of the meaning of these words. Some connect them with those which immediately follow, "for he hath prepared for them a city;" and argue thus: "This proves that God is not ashamed of the relation he stands in to them, since he had made a provision for them to dwell with him to all eternity:" thus Dr Gill. The view of Dr Goodwin is similar: "God would have been ashamed to be called their God upon such terms as only giving them earthly things: he hath prepared for them a city worthy of his own name." Another writer refers the reason to God's faithfulness: "Speaking after the manner of men, he might have been ashamed of the designation, if he had given them promises which he never fulfilled, and excited hopes which he never realised." But there is a third view, which refers to *character*, and which seems to cast most light upon the context, and which is truly practical and consoling: "A thought occurred to me the other evening" (says a good man, when writing to a friend) "about the future state, which at once elevated and humbled me: the high intelligence of the inhabi-

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tants of heaven: 'They are saints in light.' Notice their purity—'*saints*,' without spot, in the glare of glory. All the repulsive principles of their nature smoothed into the harmony of love. Now, it is only to such that God will acknowledge himself a God. It is *because* they seek a better country that he is not ashamed to be called their God. As if he had said, 'The mind that is contracted to the dimensions of this little world is unworthy of my notice; but that which expands and soars to the spiritual realities of the world to come, meets with my complacent regards, and shall share in my bliss through eternity. I have prepared for *such* a city.'" Thus we learn that a right connexion with God's promises detaches from this world and associates with another; and that those who thus renounce earthly things, and desire those which are heavenly, are approved of God, and shall be helped by him to appropriate himself as their portion, and his house as their home. The expression, that "he will not be ashamed to be called the God of such," contains an implication and an affirmation. He will be ashamed of those who act differently from those ancient worthies, and yet presume to wear his name and call him their God. He will say of such, "Ye are not my people, and I will not be your God; I *am* ashamed of you." All such lovers of the world, and all cowards who fear to confess him in the evil day, or, confessing him, contradict with their lives what they say with their lips, Jesus will be ashamed of, when he comes in his glory. But these words also *affirm* strongly God's delight in his own people, who love him and confide in him. Such negative expressions in Scripture are the strongest affirmation, and breathe the tenderest love. (Lev. xxvi. 12; Heb. ii. 11; iv. 15.)

Let us now consider the *profession* made by these pilgrims, which is so highly commended. "They confessed that they were strangers and pilgrims on the earth." Such is the testimony borne for them, and on this testimony we have the following inspired comment—"They who say *such things* declare plainly that they seek a country." They had lost their relish for earth, and possessed a meetness for heaven. They could not join in the song of this world, because their hearts were tuned for the melodies of eternity. They had acquired a *taste* for spiritual sublimity. They were not like those who are pious for want of opportunity of acting otherwise—not like Doeg the Edomite, "*detained* before the Lord." If opportunity of being great in this world offered itself, they had not the inclination to avail themselves of it. Such being their preferences, they made no secret of them: but they did

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not ostentatiously parade them. When opportunity offered, they confessed their true character, and their lives confirmed what their lips uttered. Their confession was made before men, and could not be gainsayed. It was also made in God's ear, and He has *endorsed* it. Ah! what avails our confession unless God thus hears it, and says, "*It is even so*"? Let us be earnest to be "upright *before him*," and to act as in His sight.

But it may be well to turn to those passages of the ancient Scriptures which the apostle had, doubtless, in his eye when he bore this testimony to these patriarchal pilgrims. The one is Gen. xxiii., and refers to the father of the faithful. The beloved Sarah slept the sleep of death. The bereaved husband stood up from before his dead—he had poured out many bitter tears of sorrow; and, though weighed down with grief, he speaks and acts with a calm dignity worthy of one who had walked with God, and who felt that he had not lost the treasure of his heart, though the desire of his eyes was taken from him. His circumstances reminded him very forcibly that life was but a journey, and faith did not fail to suggest that he had a blessed home when that journey was ended. Standing before the children of Heth, in tones tremulous with emotion, the venerable patriarch said—"I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight." "Precious in the sight of the Lord is the death of his saints;" and precious also in His sight are the words which his chastened ones often utter in seasons of sorrow and bereavement. He has a bottle for their tears, and a book for their testimony. Those tears he will wipe away, and that testimony he will make use of, it may be long after, for the encouragement of others. Believer, who art, like Abraham, mourning over thy loved ones, seek grace so to think and so to speak, as that God may approve of your conduct, and get himself glory by your testimony! To another beautiful historic scene the apostle most probably alludes, and which is found in Gen. xlvii. 7–10. Jacob, the patriarch pilgrim, is guided by God's providence to Egypt, and is presented, by that son for whom he had mourned so long, before the presence of Pharaoh. The monarch looks with admiration at the venerable form before him, and inquires, "How old art thou?" The patriarch replies, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my pilgrimage been, and have not attained unto the days of the years of the life of my fathers in the days of

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their pilgrimage." He thus testified before the greatest of monarchs to the brevity of life and the vanity of all earth's possessions. He proclaimed himself merely a traveller passing on, a pilgrim going home. He enters his protest against living here as if earth were all; and shews that he considered life important, only as it was a preparation for eternal life. For him the glitter of a palace had no attraction. He speaks as one who felt jaded and tired, and wished to get home to rest in God. O to have such a weaned heart, yet to be willing to wait God's time, and diligently to do His will, while waiting! Jacob did not speak as a discontented man. He had found many enjoyments mingled with his trials, but as a portion he renounced all; and while he thanked that God who had often brought good out of evil, and loaded him with many mercies, he grasped his pilgrim's staff, and pressed on his journey to the better and eternal rest.

And how delightful was the *prospect* which God set before the eyes of those whose hearts renounced the world, and whose lips made a good confession! "He hath prepared for them a city." For this city Abraham looked, "a city which hath foundations, whose builder and maker is God." This shews us that, from the beginning, God set before believers clear views of immortal glory. They were not like the heathen, immured in darkness, doubt, and uncertainty. They knew whither they were going, and felt persuaded that they should reach their glorious destination in safety.

It is the fashion with some to speak very disparagingly of the spirituality and hopes of the ancient patriarchs; and some have gone so far as to say, that, under the old dispensation, scarcely any light was afforded as regards the coming future. From the ancient book of Job, also, the hand of criticism has endeavoured to filch all the blessed thoughts about Christ, the Kinsman—His coming to glory, to raise his saints, and their hopes of resurrection and eternal life, all of which have ever been so dear to suffering saints. But if it be as the apostle here states concerning these patriarchs (and true assuredly it is), then their views were far from indistinct, though yet wanting the definiteness and fulness of gospel times. And if Abraham, Isaac, and Jacob thus walked in fellowship with glory to be revealed, then why not Job and his associates? Surely God never left immortal men, especially those who feared him, without a revelation of eternal things, in order to beget in them immortal hopes, and to feed and nourish these hopes, and thus make his people holy and happy.

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Though "life and immortality are brought to light through the gospel," and believers now see things which prophets and righteous men did not, yet it is certainly a very remarkable fact, that future blessedness should have been revealed unto these pilgrim patriarchs in these far distant times, under the same expressive and glorious figure as to John, the Apocalyptic seer, in the last and fullest description of future glory found in the whole Word of God. It shews the unity of the Church's hope. It shews that the manifestation referred to in Rev. xxii. is *God's great idea*, which he will bring down at last to earth. "The tabernacle of God shall be with men, and the Lord God will dwell among them." Then will the largest promises of God's everlasting covenant with Abraham be made good, and he who had not while here so much as to set his foot on (Acts vii. 5), shall be "the heir of the world." Thus, by the comments of the apostle in Heb. xi. on the faith of the patriarchs, we have the obscure revelations of Genesis and the glorious unfoldings of the Revelation linked together. We have patriarchs and apostles, with all believers in ancient times, and all recipients of apostolic truth in all ages, meeting together, the Lamb in the midst—the throne of God the spring-head of felicity, and earth, redeemed from the curse, the abode of the blessed and holy. One well observes—"That by the city having foundations, whose builder and maker is God, the *heavenly world* should be necessarily intended, seems to go upon the supposition, in my view a very wrong one, that a city like this could by no possibility rest on earth." We know that he who gave the patriarchs a glimpse of this city, and who hath more clearly revealed its glories on the last leaf of the book of inspiration, will do as he hath said. How animating is it, amidst all the din of contradiction, and the discord of human systems, to listen to the voice of the great "I AM," "the Faithful and True Witness:"—"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; FOR THESE WORDS ARE TRUE AND FAITHFUL."

Yes, true and faithful is the word, and on it we may safely rest. "*He hath prepared a city*,"—a city whose foundations are firm and immovable—whose dimensions are vast—whose privileges are rich—whose purity is unsullied—whose employments are sublime—whose treasures are boundless—whose enjoyments are eternal. It is a great and glorious city; and if we will diligently search out what is said concerning it in God's word, we shall learn much concerning the sublime, spiritual, social, and satisfying nature of future glory. Thoughts of union most close and tender—of dignity most exalted and holy

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—of communion most ecstatic and endearing—of ministry most beneficial and God-honouring—of knowledge most clear and profound—of love, humility, peace—and, in a word, of all the fulness of God,—crowd upon the mind, while we gaze upon and look for that glorious city.

And God hath prepared it for *pilgrims;* for those who are by rich grace dissociated from earth and attached to heaven; for those who walk with God and witness for God, whose citizenship is in heaven, whose hopes enter there, who by faith go as royal priests into the holiest; for *them* it is prepared. There God will own them, and become their inheritance, in conscious possession and enjoyment; he will be known as their God. (Rev. iii. 12; xxi. 7; xxii. 3–5.) Having come to the heavenly Jerusalem, they will also come to the Judge of all—their Justifier and Father through and in Christ Jesus. Thus will they be at the fountainhead of joy, and will possess the infinite. The glory which they rejoiced in hope of, will then be possessed. The pilgrim will be at home—at rest in God.

There are pilgrims *now* travelling home to this blessed rest, and these glorious prospects and blessed hopes should have a powerful influence upon them. Right thoughts of a blessed futurity will promote perseverance, and strengthen patience, and increase devotedness. Such were the effects produced upon patriarchal pilgrims, by their communion with things invisible and future, through faith in God's words; and we are called to be "imitators of them who through faith and patience inherit the promises." Let us closely study the character of those early pilgrims, endeavour to get encouragement from God's gracious dealings with them, and seek grace to follow them in their walk with God and their unworldly spirit. Their preferences, their perseverance, their power with God in prayer, their protest against surrounding evil, so well seconded by their separateness from it, are all worthy of our constant study and closest imitation. Let us endeavour to think of this life as a *training time* for a high and glorious destiny, and never stop short of "the prize of our high calling." Let us study truth diligently in order to make attainments in heavenly-mindedness. Let us testify to all around as we have opportunity, and ever trust God to make good his promises by the way, and at the end. Then, should we, like the patriarchs, be gathered to our fathers, we shall, like them, "*die in faith,*" or, when the King of the heavenly city shall come in glory, we shall be "gathered together unto him."

When all these hopes shall be realised—when sin, sorrow, change, death, and imperfection, shall be things gone by, and

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when the inheritance of the heavenly country shall be entered on, what a glorious unfolding will there be of God's character! Then will the boundlessness of his resources be revealed, and the pilgrims of time be joint-heirs with Christ of the eternal riches of paternal Deity. There will be infinity to study, and an eternity to study it in. Let us think much of his character *now*, as revealed in his holy Word, treasure in our inmost souls "the glorious glad tidings of the blessed God," and "rejoice in hope of his glory."

Art. V.—THE SIXTH SEAL AND THE TIMES OF CONSTANTINE.

To Mr Elliott's view of the opening of the Sixth Seal there lies fatal objection in the character of that seal. "There was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: . . . . . And the heaven departed as a scroll," &c.

These expressions must be taken literally, *or* metaphorically. Mr Elliott refers them to the revolution under Constantine, considering an earthquake to denote a revolution, the sun the civil, the moon the ecclesiastical authority.

Was there any *revolution?* We do not call the restoration of the Stuarts or the Bourbons a revolution. A revolution must be from internal causes. The mere march of a foreign army through a realm, paying for all it takes, keeping strict discipline, and meeting no opposition, cannot be deemed a revolution or an earthquake.

What are the facts? Maxentius, the Pope of Rome, having also, like his rightful and legitimate successor, the present Pope, command of an Italian army, excommunicated the Emperor of Britain, who stood in the same relation to him as Louis Napoleon to Pope Pius at present, save only that the Italian army was more numerous than Mastai Ferretti's. But the Emperor of Britain was at the head of a population at least partially Christianised, another part Orientalised, and of legions who had been filled up partly with Christians, partly with worshippers of Isis, and was himself a member of the Basilidian or masonic confederacy, extended through the empire, who taught that outward creeds were indifferent to the initi-

ated, and was powerfully supported by his officers, many of whom were Orientals, who had been sent here to keep them out of harm's way, and many Britons, who burned for vengeance on them. On receipt of the excommunication, he marched upon Rome. The total force of Constantine did not exceed seventy-five thousand officers and men. Had the populace seemed even averse, at least half that force would have been required to keep open his communications with his base of operations. No opposition was offered, save by the Roman regulars. The people, heathen as they were, looked calmly at his march. The authorities retained their position, simply swearing allegiance to Imperator Constantinus, instead of Pontifex Maxentius. Three millions of Roman citizens, amongst whom not a professing Christian remained, defended as they were by impregnable ramparts, occupying within these ramparts stone houses and temples, impossible to storm and difficult to break, and supported by eighty millions of professing idolaters outside, stood perfectly neutral, and saw their regular army defeated under their own eyes by the British troops; compelled the survivors, who within the ramparts might have held their own, to recognise the conqueror, and at once elected Constantine Commander-in-chief of the west, Pope of Rome, and High Priest of Venus. What difference was there between Constantine, Philip, and Alexander Severus, all alike unbaptized men, and sworn worshippers of the Virgin Queen? No one was punished, none displaced, none plundered. The new Pope declared that Armenians, Egyptians, Chaldees, Jews, and Christians all worshipped the same God under different names, and *therefore licensed* Christianity, not as *the* truth, but as an admissible mode of stating truth, when enforced by *seventy-five thousand machœres,*—attaching himself, however, as was natural, to that section which, denying the Godhead of our Lord, approached more nearly to his own mystic creed, just as an infidel pope might now declare Irvingism, Swedenborgianism, and Mormonism, licensed creeds and sects of the Church, if they would but recognise his ecclesiastial supremacy.

The establishment, as it is called, of Christianity, was merely the triumph of a British army, composed for the most part of ungodly men, in many cases of infidels, in some of avowed idolaters mingled with, we may hope, zealous and devoted Christians, who sought to free their faith from idolatry, and their race from Roman subjugation, over an opposite army composed of the Italian worshippers of Jupiter, and the German devotees of Odin; no guerilla war, no rally followed;

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no revolts, no sieges, no popular reclamation; idolatry was still practised and paid by the state; idolaters still held office; idolatrous priests were still paid out of Christian taxation—the only difference being, that the formerly proscribed worshippers of Astarte, queen of heaven, the persecuted Therapeutæ of Egypt, the votaries of Maia, were now liberated from danger and induced to ally themselves with nominal Christians for protection against any reaction in favour of the Dacian or northern party in the state. Nothing was asked, *except as to baptism*, a rite practised, but with different meaning, by the votaries of Venus, of Mithra, and of Christ.

No change was ever effected with so little violence, nor is there reason to believe that the mass of Italian or Spanish people *ever* conformed to or knew anything about Christianity at all in its true sense or spirit. The wealthier classes, already Basilidian, called themselves Christians without any change of opinion, much less of heart; they were simply philosophic masons, whose rule binds them to conform to the established creed of the country where they dwell. Christianity must be brought into a country. Its first growth is never spontaneous, nor does it ever spring up without foreign aid where it has been totally rooted out. Yet we read of no British missionaries, no converted Jews; on the contrary, we find that the Britons carried back such a horror of the Roman Catholic creed, that they refused communion with its members, and made the performance of Italian chants and the use of the tonsure outward and visible signs of heaven against Welsh nationality.

If the usual symbolical interpretation be right, that the sun means the sovereign, and the moon the ecclesiastical power, the statement would fail equally, for Constantine himself was the sun, and assuredly the ecclesiastical power suffered no injury from him, whether that power was Christian or Pagan.

Above all, however, how comes it that all the Christians of that day—(for there were Christians to be found yet)—thought this a day of deliverance, whilst even in pagan and philosophical writers, we find no trace of fear, suffering, anxiety, or complaint, yet the apostle expressly describes the sixth seal as the day of the Lamb's wrath? How was his wrath shewn in the triumph of British over Italian soldiery, and without spilling a drop of civilian blood?

The real strength of Mr Elliott's theory rests on the assumption that the Roman Beast, from the bottomless pit, arises *after* the breaking of the seventh seal, and, therefore, the seventh seal must have been broken. Could this be proved, we should

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feel it alike difficult to admit or to deny his conclusions. But this view is contradicted both by Scripture and facts. We have before shewn that Julius Cæsar had become high priest of the Chaldean virgin worship, as well as supreme pontiff, and that the formal adoption of the Babylonian Mother of Harlots by Rome as her palladium, and formation of the college by whom the pontiff was chosen of seventy-two cardinals in her service, dates back to the days of Scipio. Since Cæsar's days, the pontificate of the Virgin has altered in nothing, except the Pope's military command, now strictly limited to the Roman states; his ecclesiastical and civil authority extend (Britain excepted) wherever Roman horsemen rode, or Roman rescripts ruled; his laws, his worship, are unaltered, save by the admixture of a few legends to please the conquering Lombards, Franks, and Goths. Neither does the Apocalypse, rightly examined, state the rise of Babylon to occur *after* the seventh seal. On the contrary, the apostle sees her in a supplementary vision, quite distinct from all the rest, in which he is told that she was the great city which then reigned over the kings of the earth, and which should continue the focus of Virgin-worship of the female Messiah, the murderess of the saints, till the very end. The beast, the false Messiah, Julius Cæsar, who pretended to be the incarnate Son of God, had fallen before the apostles' day; but the angel clearly intimates that the beast should revive in a future foe, pretending to be the sent of God; at all events, that he, not the woman herself, but the beast instigated by the woman, should slay God's two witnesses, and then that the time of trouble and the hail from the north should begin. Can any one compare the sixth seal, the seventh trumpet, the seventh vial, without seeing that they describe, the first, the whole—the second, the close—the third, the winding up, of the same period? Place them in contact, and let the most unlearned decide whether the seventh seal usher not in the Sabbath of rest; God's purposes being completed, and a short work made at the very commencement of that seal, the earthquake winding up the sixth seal, the sixth trumpet, and the seventh seal early on the seventh day.

If the fearful language of the sixth seal imply no more than one or two battles between comparatively small armies, fought mechanically, "sans acharnement," and costing comparatively little life; if the great day of the Lamb's wrath, poured out on the world, was, after all, something far less terrible than the campaigns of Marlborough and far more limited in its extent, and result, or the Seven Years' War, or resulted in procuring the partial *toleration* of *real* Christianity for the space of seventy

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years, in the Roman and Greek empires, subject to Arian annoyance, before the tares grew up and utterly choked it, leaving only a wilderness of poison weeds,—then have we not reason to infer that the like words, when applied to the sixth trumpet and seventh vial, will have but the like modified fulfilment, and that, after all, the spiritualising interpreters will take advantage of our own admissions? I hold that breaking the seventh seal, sounding the seventh trumpet, and pouring out the seventh vial, all occur at the same moment; that at the sound of the last trumpet, the elect, and Christ at their head, appear visibly on earth; but that, as the great day of the Lamb's wrath comes under the sixth seal, as during that tribulation Antichrist and the Roman Beast from the bottomless pit are alike allowed to war down the Church, we are told that the great tribulation shall be shortened for the elect's sake. The opening of the seventh seal will probably occur suddenly, when least expected, the sixth being by this time cut short by Divine interposition.

We have before noticed that the strength, both of Mr Elliott's and the Bishop of Cashel's objections to Mr Cunningham's theory, lies in the details, and that most of them equally apply to Mr Elliott. Protestant students now for the most part disbelieve that the witnesses have yet been slain. Many doubt if the explanations of the fifth and sixth trumpets have a single fact to support them. A feeling has sprung up amongst some that the trumpets and vials must be yet future, whilst others, thinking their performance would postpone the coming of the Lord indefinitely, consider them to synchronise with the seals. Without entering into the latter opinion, we would suggest, that, if the seventh trumpet sound, and the seventh goblet is poured out, on completion of the sixth seal, the whole of these trumpets and goblets may have their place in it—may be the very last jubilee allotted to the sixth, or the first seven years of the seventh, and that there is no necessity for us to suppose that they *must*, although they undoubtedly *may*, take up more than seven years, or two periods of 1260 and 1290 days altogether. Scripture has nowhere interposed anything before the coming of Christ, save the reign of Antichrist.

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Notes on Scripture.

NOTES ON THE PSALMS.

Psalm LXXI.

The Third Part of the Book of Psalms (according to Jewish division) begins, not inappropriately, with a plaintive yet pleasant song for the time of our sojourning here, embracing both prospect and retrospect. Our Head could sing it too, when in all our affliction he was afflicted. It will be asked, however, how Christ could use such verses as ver. 9th and 18th, since these look forward apparently to the frailty of age. The reply to this felt difficulty is, that these expressions are used by Him in sympathy with his members, and in his own case denote the state equivalent to old age. *His* old age was ere he reached three-and-thirty years, as John vii. 39 is supposed to imply; for "worn-out men live fast." Barclay seems to give the right sense in the following lines:—

> "Grown old and weak with pain and grief
> Before his years were half complete,
> He calls on God to send relief,
> Presenting him with mercy sweet." *

This is a view that conveys precious consolation to aged ones, who might be ready to say that Christ could not altogether enter into their feelings, having never experienced the failing weakness of age, the debility, the decay, the bodily infirmities so trying to the spirit. But this Psalm shews us that in effect he did pass through that stage of our sojourning, worn out and wasted in bodily frame and feeling, by living so much in so short a time. The aged members of his Church may find his sweet sympathy breathed out in Isaiah xlvi. 3, 4; and here we may almost see him learning the lesson as he bends under the weight of our frailties.

Such expressions as ver. 6, "continually," ver. 8, "all the day," ver. 15, "all the day," may be illustrated by Augustine's comment:—"In prosperis, quia consolaris; in adversis, quia corrigis; antequam essem, quia fecisti; quum essem, quia salutem dedisti: quum peccâssem, quia

* Parkhurst (*apud* Fry), remarks, that זֹקֶן "old age," expresses the effect that age has on the body, rather than the time of life. Gesenius gives "decrepit, the chin hanging down," as the radical meaning, and compares it with the Latin "*senex,*" which is "*seminex,*" half dead. In ver. 18, also, שֵׂיבָה is the head grown white.

ignovisti, quum conversus essem, quia adjuvisti: quum perseverâssem, quia corouâsti."

We are to understand ver. 16 a little differently from our version. It may read thus—

> "*I will go forward (thinking) upon the mighty deeds of the Lord Jehovah.*
> *I will celebrate thy righteousness* (in working these mighty deeds); *Thee alone!*"

Giving no glory to human skill and valour (Psa. xliv. 3), and finding in Jehovah himself alone a sufficient theme for praise, the Head and every member journeys on. His trust and theirs look to the power and wisdom and love of Him who guides the vessel, not boasting of the frail vessel's strength to buffet the billows of a convulsed ocean.

There are precious glimpses given us of Messiah's childhood in vers. 5, 6, 17, when we listen to this Psalm as sung by his lips. And then in the close, from ver. 20 to 24, *resurrection-deliverance* is the theme. The Head has enjoyed all that he anticipated; the members as surely will. Do we not see (vers. 22–24) the ransomed company—the hundred and forty-four thousand with the Lamb—on Mount Zion, and hear the harpers harping with their harps in that day's unclouded bliss—

> "I, too [as well as angels], praise thee with the psaltery,
> Thy truth, O God!
> I chant thee with the harp,
> O Holy One of Israel!
> My lips rejoice when I sing of thee,
> And my soul which thou hast redeemed!
> Yea, my tongue [*as well as that of angels*] all the day speaketh of thy righteousness (see ver. 16):
> For put to shame, sunk in confusion, are they who sought my hurt!"

Antichrist and all foes are for ever ruined; Christ and his Church triumph and reign. This is the anticipation that leads to these closing strains of rapturous exultation.

We may refer to Hebrews iii. 6, as suggesting the substance of the whole Psalm; for what else is it than

The Righteous One's confidence of hope to the end?

Psalm LXXII.

The title, לִשְׁלֹמֹה is by many (such as Hengstenberg) rendered, "A Psalm of Solomon." We would have agreed to this, but for ver. 20, which seems to leave just one alternative;—if it be not David's Psalm *directly*, uttered, perhaps, in connexion with 2 Sam. xxiii. 1–5, it must be David's *indirectly;* dictated *to Solomon*, though given forth from his father's chamber. It would not ill suit the events of 1 Kings

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i., and it may be that the Holy Spirit gave this song to David's harp, as he resigned it to Solomon along with his crown, on occasion of his coronation in the *valley of Gihon*, so near that *upper pool* where Isaiah afterwards stood foretelling the birth of Immanuel, the true Solomon.

In ver. 1 the subjects pray for their King, the Church for her Head, as in Psa. xx. They ask that their anointed King, who is the Son of the King of kings,* may be sent forth to govern them. They ask this by requesting that all regal authority may be intrusted to him, and all regal qualifications. They are referring, in this request, to the Lord's revealed will, to his decree given forth in Psa. ii. 6, 7, 8. It is as if they said,

"Put thy statute-book into the hands of Him who is our King;
Clothe Him, thine own Son, with righteousness, that royal robe!"

And then follows the glowing picture of anticipated blessedness, when this King begins his reign of righteousness. Israel's poets and prophets know of no golden age of which the very centre and life is not Messiah, God incarnate. Restored paradise has streams; Messiah is their fountain-head. Restored paradise must have an Adam that cannot fall, that its scenes may never suffer blight, nor its bowers be invaded by the old serpent the devil.

Dr Allix rightly speaks of this Psalm being that of "the church and synagogue concerning the glorious kingdom of Messiah at his second coming." But how intensely tranquil, and yet intensely glowing, are all its scenes! If it be true that the mediæval hymn, "Dies iræ, dies illa," &c., a hymn of mere man's composition, exerted a solemnising and overawing influence upon thousands in whose ears it was sung, should not this glorious burst of song leave its never-effaced impressions of noon-bright hope, soon to be realised, on every saint who has a heart to feel?

The hills and mountains (ver. 3) prominent in Israel's land, the hills and mountains, too, of earth at large, generally so barren, hills and mountains on which the feet of other messengers have often stood (Isa. xl. 9), but never any so blest as now,—these hills and mountains display the signs of peace, abundant produce, "because of righteousness"—because the Righteous One has come to dwell in this new earth. Antichrist and all oppressors are overthrown (ver. 4); earth's thick-peopled regions fear Him, and shall go on fearing him in peace, so long as sun and moon remain, that sun and moon which at creation's dawn were appointed to light up earth and guide men to keep holy festivals to the Lord (Gen. i. 14). The Lord Jesus is there, like "plenty-dropping showers" that reach the very roots of the mown grass (ver. 6); so, after earth has been shorn by the scythe of war and every form of ruin and wrath, He revives it, as summer's genial rains cause grass to spring up in new vigour, clothing the soil with a richer and thicker mantle of verdure than before. As Layard † tells us how in one night the dusty

* On Turkish coins, says Philipps, we find, "Sultan, son of the Sultan."
† *Discoveries in Nineveh and Babylon*, pp. 273 and 301.

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soil of Mesopotamia will change its aspect in the season of spring; in one night the tame plains turning to a bright scarlet, or to deepest blue through the burst of flowers, while the meadows put on the emerald green of the most luxuriant pastures, causing even the wild Bedouin, as he riots in the rich herbage and scented air, to exclaim, "What delight has God given us equal to this!"

The wealth of opposite nations, Sheba and Seba (Meroe and Arabia), is consecrated to Him:—

"The swart Sabeans and Panchaia's king
Shall cassia, myrrh, and sacred incense bring;
All kings shall homage to this King afford;
All nations shall receive him for their Lord." (Sandys.)

He is the true Job (see xxix. 12) who delivers the poor (ver. 12); "he looks with pity upon" (Fry), or "*sympathises with*" (Horsley) the poor and needy (ver. 13). He redeems them from Satan's *craft* and *cruelty*, from Satan as the serpent, and Satan as the lion, "from deceit and from violence."

We agree with Keble's hint in his metrical version of this book, that ver. 15 refers to the well-known salutation offered to kings, "O king, live for ever." It runs thus—

"Yes, let him live!
And the gold of Sheba be given him!
And let him pray for *every one* continually."

The pronoun of the third person ו is used to express "every one," viz., every one of his subjects. They adore him and worship; he intercedes and acts as mediator to them for ever.

And what sights of strange fertility and beauty shall be seen, as indicated by ver. 16!—corn to the summit of the hills, rustling like the cedar boughs on Lebanon; while *the city*, the metropolis (Psa. lxxxvii.), flourishes in population like the numberless blades of grass, all holy, all praising their King, presenting the spectacle of a *model* city to the world.

And now is fulfilled to the utmost the promise to Abraham, "In thy seed shall all nations of the earth be blessed" (Gen. xxii. 18), so oft repeated; for Messiah's name (ver. 17) "*produces posterity*," *i. e.*, renovates itself, acquiring fresh vigour, "*for ever*" (Hengst.) All nations are blessed in him, and all call him blessed.

Sing, then, as ver. 18, 19, sing with heart and voice for evermore—

"*Blessed be Jehovah!*
God (without a rival), *God of Israel!*
Who alone doeth wondrous works.
And blessed be his glorious name for ever and ever!
Yea, let the whole earth be filled with his glory!
Amen, and amen!"

The prospect of this consummation fills the heart of the Sweet Singer of Israel; it leaves him nothing more to wish for. He has reached the

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height and summit of desire and hope. I am not sure but that the last words of ver 19 should be joined to ver 20, and read thus—

וְאָמֵן כָּלּוּ תְפִלּוֹת
דָּוִד בֶּן־יִשָׁי

The "*Amen*" of the whole Psalm falls on his ear from his own harp strings, and he catches it up and repeats it thus—"Yea, amen! the prayers are ended of David the son of Jesse."

"So let it be! Thy will on earth now done,
No more to seek has David, Jesse's son."

And thus it is that an individual's own peculiar desires shall all be satisfied in that kingdom, satisfied because absorbed in the flood of bliss. Who is there that ever, as in last Psalm and in the next, wearies, or is faint-hearted, or desponding? Look forward and see here

The Righteous One's hopes realised in the glory of the kingdom.

Psalm LXXIII.

A sort of historical series begins here, relating to Israel's position in the world, to their temple, their land (lxxv.), God's deeds therein (lxxvi., lxxvii.), God's dealings in days past (lxxviii.), Israel's desolation (lxxix.), and prayer for the same (lxxx.)

"*A Psalm of Asaph;*" perhaps one of those specially sung by Hezekiah's appointment at the altar (2 Chron. xxix. 30); and what more fit to be sung there when the ascending smoke and poured out blood declared in type Jehovah's unspeakable gift, and so seemed to say, "*Yes, God is good to Israel!*"

How well it follows the last Psalm! As if Asaph had been singing it, and thereupon had felt all his surmises and faithless fears dissipated by the triumphant prospects held out there to the people of Messiah. It is a Psalm, not about Messiah himself, but about "*his people*" (ver. 10), about "*Israel*" (ver. 1); about the members, not the Head. It is uttered in the presence of the Head; but it tells how his members have often been nearly "offended in Him" (Luke vii. 23). Had Asaph lived in Herod's day, such feelings as are expressed in vers. 3–9 might have been raised by seeing *the Baptist* in the dungeon, and then in the tomb, while *Herod* ruled and rioted in luxury.

Ver. 4 should be rendered—"There *are no death-bands* to them" (Hasley); "they are never fettered with death" (Hengst.), *i. e.*, there are no death-bringing circumstances in their lot. They escape the annoyances and reproaches which God's people meet with; as 1 Cor. x. 13—

"*They speak of oppression from on high*" (ver. 9) (Hengst.);

as if they were out of reach of danger, aloft on their rock; or, as old

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Sandys renders the line, "They speak like thunder from the troubled sky." Hence,

"*His people return hither*" (ver. 10);

i. e., God's people return to the state of mind described in ver. 2, or to this sight which causes the unbelieving surmises. To quote Sandys again, as giving the right sense—

"The good not seldom, through their scandal, stray."

How like a desponding man's words is ver. 12, "Yet they prosper *for ever*," or more literally, "*They are everlasting prosperers!*" But now, the thought of giving occasion to others to stumble comes in; and forthwith the same spirit who suggested that consideration, leads him *in his thoughts* (as some understand the words of ver. 17) to the sanctuary. Standing there, the very thought of the Holy One is enough to remind him of what must be the end of these ungodly ones, but more especially the remembrance that there is a *resurrection day*—a day when God will arise and scatter these dreams of felicity (ver. 20).

"O Lord, when thou arisest, thou wilt despise their splendid show,
As one does a dream, when he awakes out of it!"

Telling his grief and shame because of such unbelief, confessing himself a beast* or brute, he yet returns to sing that after all this God has not forsaken him, and never will—

"And I continually am with thee!
And thou holdest me fast by my right hand." (Ver. 23.)

I am in the wilderness, and thou art my guide, and wilt "*receive* me," as thou didst Enoch (Gen. v. 22, same word). The Hebrew words are rather obscure, but this may be because of the ideas rushing through, so various and so fast. They are literally rendered thus—

"Thou wilt lead me by thy counsel.
And afterwards, glory! Thou wilt receive me!"

Not unlike Psa. xlix. 16—"God shall redeem my soul from the grave" ["afterwards glory!"] "for he shall *receive* me" ["thou wilt receive me"].

All foes, and all prosperous wicked men, are from this point seen as ruined. No wonder. Has *glory* come? Has the *glory of the kingdom* dawned on us? Has the Lord himself welcomed us in? Has He given us a place beside himself? Then, from this height we look down and see Antichrist and all such opposers of God, "who *go a-whoring* from thee." [Comp. Rev. xvii. 5, "mother of harlots."] Meanwhile we *draw near* to God, re-enter paradise, enjoy our lost fellowship; and our

* Barclay, in his zeal to prove that every Psalm is Christ's words directly, falls into the strange error here of rendering בְּהֵמוֹת "*a lamb*," as if parallel to Isa. liii. 7. Hengstenberg has remarked, that בְּהֵמוֹת implies, like חָכְמוֹת, the *essence* of the *brute* character.

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great employment is to praise Him, all clouds of providence being now cleared away, and no more unbelief to hinder our "*telling of all his works.*"

The tone of the latter part of this Psalm especially, is that of James v. 7, 8—"Be patient, brethren, unto the coming of the Lord." The prevailing topic may be said to be,

"*Messiah's people almost offended in Him.*"

Psalm LXXIV.

"*Maschil*" refers us to something peculiar in the mode of setting it to music, or playing it on the harp (see Psa. xxxii.), of which we know nothing. As in the last Psalm, so in this, *Asaph's* name appears. Some, however, suppose this *Asaph* to be a later individual of the same godly family. Patrick adopts the idea that he may have been the Asaph who was "*the keeper of the king's forest*" (Nehem. ii. 8), and hence some of the allusions to the cedar-trees and the like. It would be arresting to the fancy to set before us *Asaph* led to compose this melancholy hymn amid some of the lonely woods of his now desolate land! But all we can say is, that it does seem to be the composition of an Asaph long after the days of David, perhaps one of those mentioned as of that family in Ezra iii. 10 (for 2 Chron. xx. 14 is too early), and *possibly* the very "*keeper of the king's forests.*"

The desolation of Israel's land and people are spread before the Lord. The Head of the Church, who wept over Jerusalem on the Mount of Olives, and lamented their too sure ruin, could use these strains, and pour them into the Father's ear. Every Israelite's heart would thrill in singing such a solemn melody. Every believer's soul should fully enter into the sorrow for ancient Israel which is taught us here.

"*The signs*" of ver. 4 and ver. 9, are the holy emblems in the sanctuary, the altar, laws, mercy-seat with cherubims, candlestick, and the like. The standards of the enemy appear in the sanctuary instead! Oh how unlike in significance, as in form, the *vail* that hid the ark because Jehovah was there, and the *ensigns* of *Babylon* that too surely proved that Jehovah had forsaken his heritage!

In ver. 5 some render the line to this effect—"The enemy makes himself look like one who lifts up the axe on the trees," applying it to the same subject as ver. 6. But our version gives the better meaning. When the temple was building, every man that cut a cedar on Lebanon to help in the glorious erection, was reckoned famous; whereas now, men have become renowned by using "chisel and club" in destroying the carved work and tracery of the sanctuary walls.*

* Barclay expresses the idea in another form:—

"In former days of *Jerubbaal*,
An high renown was truly won
By hewing down the groves so tall,
Where foul idolatry was shewn." (Judg. vii. 28.)

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The appeal (vers. 10 and 11), followed by "*Selah*," represents to our imagination the suppliant gazing upward to the bosom of his King, to see if that right hand begins to be plucked forth! The pause of expectation is expressed by this "Selah." Thereafter, reasons of confidence are rehearsed. No less than *seven times* is the emphatic "אַתָּה" used, "the sevenfold *thou*" (Hengst.), while his deeds are set forth; and forthwith the suppliant, as if thus anew invigorated to hope, urges his plea—

"*Give not up thy turtle-dove to the greedy host*" (Philipps). Ver 19.

If this Psalm was written by a later Asaph, the ver. 20, which speaks of the *covenant* in connexion with earth's dark *places*, might tacitly refer to such predictions as Isaiah lx. 1–3. The nations are said, in Rev. xi. 18, to be in the very condition of mind spoken of at the close, when the Lord arises to judge the earth, and to make the kingdoms become "*the kingdom* of our God, and of his Christ." Israel's case will be attended to that day; Israel's wrongs will be avenged; Israel's sins forgiven; Israel's sorrows relieved. That will be the day when this wailing appeal shall find acknowledgment at the hands of Him who hears the voice both of his own Son, the Head, and of the members of his Son, in this

"*Appeal to the mighty God of Israel in behalf of his scattered heritage.*"

Ezekiel I. 4. illustrated.

"A *whirlwind* out of the north, *a great cloud*, and *a fire infolding* itself;" or, catching hold of itself. The last clause means, as Greenhill has quoted Sanctius to shew, and as Havernick in substance agrees, that the fire was in the shape of a globe or sphere. Sanctius says, "the fiery globe remained in the cloud, and, like as cabbage-leaves grow up into themselves, and *infolding*, make a globe, so the flames of fire here." Havernick says, "balled together."

But our illustration is this: Layard, in his last volume of *Discoveries in Nineveh and Babylon* (p. 294), describes a remarkable electrical phenomenon, of a kind fitted to suggest the reason of the singular manner in which Ezekiel's vision was introduced to his notice. The God who took one of the bushes of shittim-wood in the desert of Horeb out of which to speak to Moses, accommodating his mode of approach to Moses to the nature of the scenery he was familiar with, did on this occasion adopt as his introduction one of the physical phenomena of the region, when about to speak to Jews on the river Chebar.

Layard writes: "During the day, heavy clouds had been hanging on the horizon, foreboding one of these furious storms which, at this season of the year (April 6th), occasionally visit the desert. Late in the afternoon, these clouds had *gathered into one vast circle*, which moved slowly, *like an enormous wheel*, presenting one of the most extraordinary and awful appearances I ever saw. *From its sides leapt, without ceasing, forked flames of lightning.* Clouds springing up

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from all sides of the horizon were dragged hurriedly into the vortex, which advanced gradually toward us, and threatened to break over our encampment. Fortunately, however, we only felt the stray edge of the storm—a deluge of rain, and hail of the size of pigeons' eggs. The *great rolling cloud*, attracted by the Senjar hill, soon passed away, leaving in undiminished splendour the setting sun."

This sheds interesting light on the clothing of Ezekiel's vision. The spherical cloud he saw did not drop a deluge of rain and hail, but opened out, and lo! the *living creatures!* Layard witnessed the above phenomenon during his residence on the river *Khabour*, the Hebor of 2 Kings xvii. 6, and the Chebar of Ezekiel i. 1. He could find no remains of "Tel-abib" (Ezek. iii. 15); but, says he, "around Arban may have been pitched the tents of the sorrowing Jews, as those of the Arabs were pitched during my visit. To the same pastures they led their sheep, and they drank of the same waters. Then, the banks of the river were covered with towns and villages, and a palace-temple [ruins of which he discovered at Arban] stood on the mound, reflected in the transparent stream." No doubt Chebar was included in "*Babel's streams*," where they sat and wept.

It might have been noticed, in regard to that remarkable phenomenon described by Layard, that it serves equally to illustrate Job xxxviii. 1, "The Lord answered Job *out of the whirlwind*." Uz was at all events not far from the region wherein such appearances were familiar occurrences.

THE TEN HORNS OF THE BEAST.

Various enumerations have been made of the kingdoms which arose within the bounds of the Roman empire after the barbaric invasions; and the differences observable between the lists given by the several authors who have treated this subject seem to invite a new inquiry.

As the author of the following remarks regards the beast as the symbol, not of the Papacy, but of the Roman empire of the middle ages, the point of time which he selects as most proper for his investigation, is the downfal of the western empire, in the person of the last emperor, Augustulus, who was dethroned A.D. 476.

There appear to be good grounds for limiting the search after the ten monarchs to the territories of the western empire. Let us, then, ascertain what barbarian nations had formed settlements within the western empire at the date of A.D. 476.

Spain was, in 406, invaded by the Sueves, Alans, and Vandals, who committed unparallelled ravages in that unhappy country.* In 411, the Romans were entirely expelled, and three years later, the Visigoths, who had already formed a settlement in Gaul, attacked the three nations which we have mentioned. The Alans were extinguished as a separate nation; the Vandals abandoned Spain for Africa in 428,† while the

* *Univ. History*, vol. xvii. pp. 229, 247. † Ibid. p. 232.

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Visigoths and Sueves continued to contest the possession of Spain. In 456, Theodoric, king of the Visigoths, defeated the Sueves, and cooped them up in the province of Galicia.* In 468, the emperor Anthemius is said to have given Galicia to Remismund, their king, and the rule of his successors continued till A.D. 585, when their kingdom was reduced to a province of the Gothic monarchy.†

Euric, king of the Visigoths, succeeded to the throne in 466, and immediately sent ambassadors to the emperor Leo, to Remismund, king of the Sueves, and to Genseric, king of the Vandals, thereby acknowledging Remismund as an independent prince.‡ In 468 he obtained possession of the only part of the peninsula still held by the Romans; and the only province not subject to him was Galicia, and part of Lusitania, held by the Sueves.§

Besides his possessions in Spain, Euric ruled over a large portion of Gaul, in which the Goths had acquired settlements before they entered Spain. In 418 they had obtained from Honorius the gift of *Aquitania Secunda* and *Tertia*, or the region extending along the coast of France from the Garonne to the Pyrenees. Euric gradually pushed his conquests,‖ and on the fall of the western empire, received from Odoacer, king of Italy, the few places in Gaul still held by the Romans. Thus, in his royal capital of Toulouse, he ruled over France from the Loire to the Rhone, and over all Spain, except Galicia and a portion of Lusitania.¶

Early in the fifth century, the Franks entered the north of France, and extended their conquests to the Somme. Childeric reduced Paris after a siege of ten years; and in 470 had extended his dominions as far as the Loire.**

The Burgundians, about the year 413, were permitted by Honorius to settle on the banks of the Rhine, in the province known in modern times by the name of Alsace.†† They were removed thence, in 438, to the Duchy of Savoy, and, with Lyons for their capital, extended their dominions over Burgundy and Dauphiny, insomuch, that when, on the fall of Augustulus, Provence was ceded to the Goths, Gundebald, their king, claimed part of it, and a war ensued.‡‡

A colony of Allemans were, by Honorius, permitted to settle in Switzerland, and in 411 the country bordering on the Lake of Geneva was inhabited by them. On the breaking up of the Roman empire, they settled in Alsace. In 496 they were defeated by the Franks, and from that time ceased to have a king of their own.§§

The Romans had abandoned Britain in 422; and the Saxons having been invited by the Britons to defend them against the Scots and the Picts, the kingdom of Kent was founded in 457,‖‖ and that of Sussex, the second of the Heptarchy, in 491; so that, at the time of the fall of the western empire, only one kingdom of Saxons existed in Britain,

* *Univ. History*, vol. xvii. p. 251. † Ibid. p. 255.
‡ Ibid. p. 206. § Ibid. p. 207. ‖ Ibid. p. 201.
¶ Ibid. p. 209. ** Ibid. p. 273. †† Ibid. p. 280.
‡‡ Ibid. p. 282. §§ Ibid. pp. 298, 299. ‖‖ Ibid. p. 117.

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while the native Britons had no king of their own—Vortigern, their last monarch, having died in 460.

Before turning to the eastern portion of Europe, we must mark the condition of Italy itself. The defence of the western empire had been committed to an army of barbarians, among whom the Heruli and the Rugians seem to have been predominant. They demanded a third part of the lands of Italy as a reward for their services, and being refused, placed Odoacer, a private soldier, at their head, and after deposing Augustulus, set him on the throne of Italy. Soon after his accession, he added Dalmatia and Noricum to his dominions.*

An extensive Gothic empire, consisting of Ostrogoths and Visigoths, had been formed along the banks of the Danube, but was entirely subverted by the Huns under Attila, when the Visigoths were admitted within the Roman territory, and allowed lands in Thrace, whence they made inroads into Italy, and at last finally settled in Gaul. The Ostrogoths, during the reign of Attila, remained in their ancient seats, though subject to him. Upon the death of that monarch, in 453, the Hunnish empire was broken up; the Rugians, and some other tribes, were settled in Illyricum; the Ostrogoths obtained Pannonia, from Vienna to Sirmish; and the Squiri and Alans took up their abode in Lesser Scythia and Lower Moesia, but were soon extinguished by the Ostrogoths. The Gepidæ, also a warlike nation, at the same time threw off the yoke, and after a bloody battle, in which the Huns were completely defeated, recovered their ancient possessions of Dacia, north of the Danube. They also received, shortly after, a portion of Illyricum, including Sirmium, whence their kings are called kings of Sirmium. These possessions they held till 572, when they were completely expelled by the Lombards.†

The Vandals, after leaving Spain, gained possession of the whole of Roman Africa, under Genseric, and these countries were yielded to him by Valentinian in 440. In 475 he concluded a peace with Odoacer, and also with the emperor Leo, by which he was secured for ever in his dominions.‡

Thus we have the following kingdoms existing in 476, or very shortly afterwards, all of them governed by crowned heads, the king of the Allemans being the only one whose name we are unable to specify:—

1. Italy and Illyricum. Heruli, under Odoacer.
2. Galicia. Suevi, under Remismund.
3. France. Franks, under Childeric.
4. Burgundy and Savoy. Burgundians, under Gundebald.
5. Alsace. Allemans.
6. Britain. Saxons, under Ethelbert.
7. Pannonia. Ostrogoths, under Theodoric.
8. Dacia. Gepidæ, under Ardaric.
9. Africa. Vandals, under Genseric.
10. Spain and Gaul. Visigoths, under Euric.

* *Univ. History*, vol. xiv. p. 437. Gibbon, chap. xxxvi.
† Ibid. vol. xvii. p. 301. ‡ Ibid. p. 223.

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The territories of these several kingdoms appear completely to fill up the compass of the western empire, nor do we think it will be easy to point out another crown which was worn at this period within its limits.

In confirmation of the correctness of the foregoing list, we may give the following catalogue of *all* the barbarian tribes, with the dates of their appearance and disappearance, drawn up without any view to the purpose for which we now cite it, and to be found in Le Sage's *Historical Atlas.** Those tribes existing at the date of 476 are printed in italics. Huns, A.D. 375–460. *Visigoths*, 376–712. *Ostrogoths*, 460–553. Lombards, 568–774. Alans, 376–417. *Burgundians*, 413–536. *Vandals*, 409–534. *Suevi*, 409–582. *Franks*, 420 to this day. *Anglo-Saxons*, 450 to this day. *Allemans*. No date is given for the disappearance of this nation, but their defeat by Clovis in 496 is mentioned. Here, then, we have eight of the ten horns; the two remaining ones being the kingdom of Italy, formed of a mixture of several tribes, and the Gepidæ, who are noticed by Le Sage only as the precursors of the Lombards.

THE JEWS.

We are hearing from time to time rumours of Israel's land being bought by Rothschild, or of some grand proposal for a temple, by Judge Noah, who is to stir up the Jews to return, and is, in some way or other, to gain the favour of the Turks. This is not, however, God's way of sending back his people, though these things may keep alive expectation. Such rumours were quite common centuries ago. In a late number of the *Athenæum* (1333), there is an extract given from the *Papers of the Verney Family* to the following effect:—

"*March* 19*th*, 1633-4.—Jas. Dillon writes to Ralph Verney: 'The town hardly did ever abound with rumours more than now it doeth. It says, Walbustein, by command from the Emperor, is murdered in Germany, and that the *Great Turke sends forth his edicts through the worlde to call the Jews backe to theire Palestine, and the building* of their new Jerusalem.'"

JUDEA—PRESENT STATE OF THE SOIL.

It is now well known to most of our readers that a converted Jew, Mr Meshullam, has been cultivating a farm at Solomon's Pool, near Bethlehem, for some years past. He has been most successful. Not long since, a person on the spot wrote home, that if any doubted the *existing* capabilities of the land, he might come and see with his own eyes what had been done there. "Let them come and see two crops a year pro-

* It is known that Le Sage is only a feigned name, and that the real author was Las Cases, the companion of Napoleon at St Helena.

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duced by the poorest land we have. Let them behold quince-trees groaning under the burden of 400 quinces, each one larger than the largest apples of England; vines, with a hundred bunches of grapes, each bunch three feet long, each grape three and a quarter inches in circumference; a citron-tree, bearing 510 lbs. weight of fruit; half-grown broad beans from Urtass, the pod thirteen inches long, and six clustering stems from each plant; Indian corn, eleven feet high, on ground from which, four weeks before, a similar crop had been taken; water-melons, twenty, thirty, and forty pounds weight.

"The unbelief, and apathy, and indolence of man,—these are the curses on Palestine; but the land itself is being healed before our eyes. Few persons are aware that the cultivation of land around Jerusalem has received much attention within the last three years from an archimandrite of the Greek convent. The large plantations around the convent of St George, opposite the Jaffa-gate of Jerusalem, at Mar Elias, half-way towards Bethlehem, and at the convent of the Cross, &c., are the work of the Greeks, who have, moreover, purchased immense tracts in the neighbourhood of Jerusalem and elsewhere, which have not yet been planted. The value of land is very much enhanced in consequence. During the month of February 1852, the Greeks planted 23,000 young mulberry-trees, close to the Jaffa-gate of Jerusalem, those formerly planted having answered well. Olives are planted at intervals, and small crops with vines between. They have blown away the surface rocks with gunpowder, and exposed the rich clay beneath. The loose stones are gathered into terrace walls. The ancient rock-hewn cisterns existing in every field are repaired, and supply the trees with water during the first year, after which the rains are sufficient for them. The supply of rain has steadily increased during the last seven years. In 1848, the Lower Kedron flowed, on account of the well En-rogel rising to a height not known for eight or nine years before. Every year since, En-rogel has overflowed, and a fine stream poured down the Kedron, between the months of January and March.

"This year we had delightful latter rain at the end of April and beginning of May, a thing unknown for years before. The new plantations have already yielded a considerable quantity of silk, which will increase every year. The olive-tree is at present one of the most valuable products of this country, but would be infinitely more so did the inhabitants understand the art of crushing the berries and refining the oil. An Italian gentleman has declared that a handsome fortune might be derived from the residue, considered by the Arabs as worthless, when they have passed the berries under their primitive and clumsy crushing mill. Two years ago the olive oil of this country had never been imported into England. In the beginning of last year, twenty ships, of one hundred tons each, were loaded at Jaffa with this article alone; and merchants of London and Glasgow are endeavouring this year to open a trade in oil with Jerusalem, which will insure handsome profits. Olive-trees of ten and twelve years old bear transplanting well, and begin to yield in three years." Another writes as follows:

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—" Meshullam has possession of Jesse's farm, where David was brought up. The proper name of his farm is Elkos (the cup), and not Artos. It contains twenty-seven acres of land in a basin entirely surrounded with hills. It is watered from the stream that supplied Solomon's pools, and, according to a late traveller, is a very paradise in beauty and luxuriance."

It is interesting, too, to find efforts making to establish an Industrial *Plantation* on a piece of land near Jerusalem. A few hundred pounds will be enough to repair the ancient cisterns, and clear the ground, and plant the olives; and as the kali plant is a product of the country, it has been proposed to add a soap manufactory.

It is further stated, that this year, the *Latter Rain*, the real *Latter Rain*, in heavy floods, has fallen—a phenomenon quite new in Palestine. Are not all these things indications of something on the wheels? Are they not tokens of "*Jerusalem coming into mind*," when the Lord thus attracts attention to the land by such natural phenomena? Physical and political, as well as scriptural attractions, are combining to turn the world's eye to Palestine.*

Are Zion, Jerusalem, Israel, Jew, ever used as terms for the Church at large?

I. *Zion.*—It is to be remembered that God's people and Church existed nowhere but in Judah and Israel in Old Testament days; of course, therefore, it is to his Church *there* that he often alludes by these

* A friend sends us the following vigorous lines, which we insert here as a fitting place :—

THE RETURN.

They are coming—coming, from the far East
With spoils of an empire laden.
The eagles of Tartary scream for a feast,
For the tones of the timbrel and harp have ceased,
And weary are man and maiden.

They are coming—coming, as on they go
Ten thousand flock to greet them,
From the heart of Mongolia's waste, they flow,
From groves of Bokhara—a pilgrim row
Of exulting thousands meet them.

They are coming—coming, from Toorkistan
The desert hosts are streaming,
And the shout is of Bunni-Israel—in the van
Are flashing eyes of the wild Affghan
With his mountain banner gleaming.

They are coming—coming, crest upon crest,
All Asia swells their number,
In the land of Euphrates is strange unrest,
And the sun-smitten waste of Edom unblest,
Awakes from its stony slumber.

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terms. But let it be kept in mind, it is to his *Church* THERE, in that special region of the earth, among that favoured nation. Hence, *Zion*, in Psalm cxxxii. 13, "The Lord hath chosen *Zion*," &c., is both the *Church* and the *locality*. So with many other passages.

There is a passage in Hebrews xii. 22 which is alleged as shewing that *Zion* bears a merely figurative sense. But what does that passage really say? It is not speaking of our *coming locally* to any thing or place, but to our *coming in feeling*. The figurative part of the verse is the phrase, "Ye are *come*." These words mean, "Ye are in *fellowship with*—ye are entered into *sympathy with*." Ye are not kept at Sinai, nor made to endure the trumpet and the thunder; but yours is Mount *Zion*, where the tabernacle stood—*Zion* with its altar and sacrifice and types of reconciliation. Yes, the *very* Zion in Judea is referred to here —in opposition to Sinai and its scenes. *All that was typified on the hills of Zion* it is your privilege to enjoy in the reality.

In Rev. xiv. 1, all admit that "*Zion*" is symbolical, not *spiritual*: and in Isaiah xxviii. 16, it is the place where Christ was revealed, and the people to whom he was made known, viz., the inhabitants of Zion or Jerusalem—a part for the whole.

II. *Jerusalem*.—Some point to Galatians iv. 26, and say, "It is not literal there." And so they point to *Hebrews* xii. 22, and say, "It is not literal there." But only consider; in both these places, there is a defining word. Had that word, "Jerusalem which is *above*," and that other, "the *heavenly* Jerusalem," not been used, Paul's hearers would at once have understood the real, local Jerusalem in the Holy Land. The addition of the epithet proves incontestibly that "*Jerusalem*" means "*Jerusalem* in *Judea*," if it stand simply "*Jerusalem*."

"Oh, but Paul says besides, *Jerusalem which now is and is in bondage with her children*. This is surely not the city." It is the *city* put by metonyme for the *people* of the city; or the metropolis used for the *nation*. As an Italian might say, "*London* is free, and hates slavery." Paul does not *spiritualise* the name "Jerusalem."

III. *Israel*.—In Gal. vi. 16, "Peace be on them and mercy, and on all the *Israel of God!*" By not taking this verse literally, the beauty and force of the benediction are lost. Paul has argued against Jewish rites and the law of Moses, as in any sense needful for a sinner's justification. He has shewn how far the Jewish law is from helping them now; circumcision is of no avail, and if they put any trust in it they are fallen from grace. After all this he ends with prayer for blessing on all *Gentiles* who walk according to the rule pointed out, and on all *Jews* who did not build their hope of salvation on the law. These latter he calls "the Israel *of God*," in opposition to the self-righteous portion of Israel whom God rejects. See this view in Schott, Grotius, Bengel, Beza, Morus, Ambrose, and others.

For Rom. ix. 6, see below.

IV. *Jew*.—"He is *not* a Jew that is one outwardly" (Rom. ii. 28); "But he is *a Jew* who is one inwardly" (v. 29). It is quite like Rom. ix. 6, "They are not all *Israel* that are of Israel."

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Both these passages may be explained by a reference to a common mode of speech among ourselves. We say of one of our countrymen who truckles to despotic powers, or flatters the caprice of tyrants, "He is not a Briton—he is not an Englishman." In Scotland, they would say of a fellow-countryman that depreciated Sir William Wallace, and defended the coward who betrayed him, "He is not a Scotchman!" They do not mean to deny the real national descent of the persons spoken of; but they mean to deny that they are *worthy of the name.* In short, in such cases we take for granted, that the persons *are in point of literal fact* natives of the country, but we expect that, being such, they ought to have felt and acted otherwise. So in the case before us. Paul takes for granted that all understand him to speak of *real Jews* by *birth* and *descent*, by professed adherence, too, to the *religion of Israel;* but, says he, they are not *worthy the name they bear.* It is true they are, in a literal sense, *Jews;* but they are not what the name "*Jew*" implies a man should be, viz., one who is praised of God. They are not all what "Israel" means, viz., "Men who are princes with God." They, no doubt, are of the nation and people; but well would it be if they did not boast of their descent while their character is unworthy of that name and descent.

It is quite evident he takes the words as literal, and founds his comment on the very fact that they are the *literal* Israel.

Reviews.

Kritische Geschichte des Chiliasmus—History of Chiliasm. By CORRODI.

THIS work, the first parts of which were published in 1781, is directed against Premillennialism, the author's remarks from time to time being pointed at the extravagances or errors to which he supposes such views necessarily tend. But the work, being very much historical, is interesting in itself, and is fitted to be useful to every student and inquirer in this department of revealed truth, discovering as it does the *Scylla* and *Charybdis* between which a true, scriptural Premillennialist will steer in safety. We do no more than give a bare analysis of his work. It is written in German, and has not been translated. It is in 4 vols. of about 400 pages each.

Vol. I.—*The Chiliasm of the Jews.*

Introduction.—Shewing the sources from which Corrodi has drawn his notices.

Ch. I. The Philosophy of the Jews.
II. The Religion of the Jews.
III. The rise of the expectations and hopes that prevailed among the Jews.
IV. Prophecies on which the Jews grounded their hopes.

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Ch. V. These Prophecies appear as if they must be understood literally.
VI. Attempt to explain the difficulties that thus arise.
VII. The system of Jewish hopes contained in the Fourth Book of Ezra.
VIII. The Fables invented by the Jews regarding the Ten Tribes.
IX. Early calculations of the time of Messiah's coming.
X. Later calculations as to his coming.
XI. Pre-existence and sufferings of Messiah.
XII. Signs of his coming.
XIII. The changes that will happen after it.
XIV. The duration of the days of Messiah.
XV. Feast upon the Leviathan.
XVI. Resurrection of the dead.
XVII. Renewal of the world.
XVIII. Remarks on an important error fallen into by the author of the well-known pamphlet, *The Aim of Jesus and his Disciples.*

Vol. II.—*Chiliasm of Christians.*

Ch. I. Christianity.
II. The Gnostics.
III. Jewish-Christians, and the origin and propagation of their favourite opinion, The Kingdom of Jesus on Earth.
IV. The use made of the Old Testament Scriptures by the Jewish Christians.
V. Their regard for the Jewish Apocrypha (Book of Enoch, Elias, &c.)
VI. Their regard for Jewish Traditions.
VII. Spurious Writings, or Apocrypha, which they even invented.
VIII. Their fabulous Traditions, which concern Christ and the first Founders of Christianity.
IX. Their pretended Revelations.
X. Traits of character that assimilate them still more to the Jews, and explain in part their pretensions and hopes; proofs of their tendency to fanaticism, to arrogance, &c.
XI. Passages of the New Testament which appear favourable to the opinion of the Jewish Christians regarding the Kingdom of Christ on Earth.
XII. The Genuineness of the Apocalypse.
XIII. The System of the Apocalypse.
XIV. Confirmation of the opinion indicated above as to the Origin of the Apocalypse.
XV. The Chiliasm of the Sibylline Oracles.
XVI. Comparison of the System of the Spurious Apocalypses and Apocryphas that contain Prophecies.
XVII. The Resurrection of the old Saints with Christ, spoken of by the Evangelist Matthew.
XVIII. Antichrist.
XIX. The Duration of the World, and the Thousand-Year-Sabbath.

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Ch. XX. The Resurrection of the Dead, according to the views of the Jewish Christians.
XXI. Joys of the Thousand Years. Renewal of the World.
XXII. Hopes which in the Middle Ages gave occasion to the Crusades.
Appendix to chaps. xiv. and xviii.

Vol. III. (Part I.)—*Chiliasm in different Centuries.*

Preface.—Chiliasm the kernel of Fanaticism.
Introduction.—A general view of the Chiliasm of later times.
Ch. I. Erroneous mode of interpreting Prophecy.
II. Bold conjectures, and determining beforehand what is to befal the Church in the Last Times.
III. Chiliastic Commentators on the Apocalypse during the sixteenth century.
IV. Some Commentators of note on the Apocalypse, in the eighteenth century, who favoured Chiliasm.
V. Bengel's System.
VI. Burnet's and Whiston's Systems.
VII. Later Writers who have favoured the opinion of the Thousand Years' Reign.
VIII. Something more regarding the New Testament proofs of Chiliasm—supplemental to chap. xi. Vol. II.

(Part II.)

Ch. I. Fanaticism.
II. The opinions of Paracelsus.
III. Opinions of Guttman and Rosenkreutzer.
IV. Valentine Weigel.
V. Pordasch, or Pordage.
VI. The Theosophic System of Bœhm; and Thomas Bromley.
VII. Jane Leade, an Englishwoman in Norfolk.
VIII. Antoinette Bourignon.
IX. Peter Poiret.

Vol. IV. (Part I.)—*Fanatics.*

Ch. I. Fanatics who took the name of Prophets.
II. Later Prophets about the time of the Reformation.
III. Some Prophets of the seventeenth century.
IV. Prophesyings of a Hussite Priest, and of John the Waggoner.
V. Warner's Predictions.
VI. Prophesyings of Kolter, Drabicius, and Chr. Poniatowitsch.
VII. Jacob Redinger; Lots and Predictions.
VIII. Wilhelm Petersen's Predictions.
IX. The Inspired, who played an important part in the War of the Camisards at the end of last century (*i. e.*, the seventeenth).
X. The Inspired in Germany.

Part II.—*Chiliasts who embodied their Views in some Church-form, and attempted some Revolution.*

Ch. I. Munster and the Netherland Anabaptists.

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Ch. II. The Quakers.
III. David George, or Joris.
IV. Isaiah Stifel, Ezekiel Meth, and similar visionaries.
V. Oliger Pauli, a Dane.
VI. Elias Eller, and the sects that arose in Ronsdorf and Bruggler.

Corrodi concludes his work abruptly enough, after giving us the story of these last-named fanatics. His work does not advance, of course, within seventy years of our day, the last part being published in 1783. Had he lived in our day, perhaps he might have added, despite all his prejudices, a chapter or a part to give a sketch of "Persons *not* fanatics who held Chiliastic opinions!" We wish some one would undertake to collect notices of sober writers who have been premillennialists since the date of this miscellaneous volume. Their number is, we are persuaded, much larger than is generally imagined.

De Mystica Numerorum Significatione, *Opusculum*, &c. &c. 1519.

This is a curious old Popish book on the mystical signification of Numbers. Its author is *Judocus Clichtoveus* (*Neoportuensis*), Professor of Theology. It is printed at Paris by Henry Stephens. It is annexed to another work, *De necessitate peccati Adae et felicitate culpæ ejusdem*, and occupies upwards of eighty pages of small quarto. We do not cite it as containing anything valuable; but still its mystical elucidations of the various numbers which occur in Scripture, from *one* up to ten thousand, are not without their interest. On the number *six* he thus writes:—"This number signifies that there will be six ages of the world between its creation and Christ's coming. Bede expounds in this manner the six water-pots at the marriage in Cana—they are six ages; the first is from Adam to Noah, the second to Abraham, the third to David, the fourth to the Babylonish captivity, the fifth to John the Baptist, the sixth to the end of the world" (p. 10).

"The seventh day signifies the eternal life of the saints. God rested on the seventh day; and of it there is no mention made of any evening (as in the others), because the rest of eternity has no end. . . . . Then the eighth day, following the seventh, signifies the resurrection-rest, on which we enter, at the end of the world, in glorified souls and bodies. . . . . . Christ suffered on the sixth day, on the seventh he rested in the tomb, on the eighth he rose from the dead, signifying that after our day of labour here, and after our day of rest in the tomb, there will come our eighth day of resurrection" (p. 13).

Fifty he takes for the jubilee year, and makes it the type of the perfect rest of eternity. "Multiply seven into itself, and you have the figure of solid and abiding rest. Add *one*, and you have the figure of absolute, complete, and fullest (*plenissimam*) rest—fifty;—which expresses the resurrection-state, in which we shall be freed from the cor-

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ruption of mortality and from the necessity imposed on Adam, 'Dust thou art,' &c. Then shall each of the righteous return into his own possession or native country, that is, Paradise, which is the native country of the good (*bonorum patria*). Then we shall neither sow, nor reap, nor gather vintage; for then will be the time, not of working, but of receiving the reward of our works" (p. 27).

He explains six hundred and sixty-six (Rev. xiii. 18) of the time when Mahomet rose. In spiritualising *thousand*, he does not mention the twentieth of the Apocalypse.

"*Quelques Idées sur la Parabole des Dix Vierges.*" By Rev. J. L. V. Cachemaille. 2d Edition. London: Campbell, Holborn.

The two most prominent ideas in this Scriptural and calm exposition of the parable of the Ten Virgins are the following:—1. "*All slumbered and slept,*" is considered as foretelling a time of repose, a cessation from external annoyance, a season of rest, which the Church shall enjoy in the days that closely precede the Lord's coming. Our own time is this season of repose, during which *the Wise Virgins* take care to furnish themselves with oil as well as lamps, and are on the watch for the Lord's coming. "*The cry*" is the warning of the sentinel—the proclaiming of the near approach of the Lord by his ministers. 2. It is thought that the language of the parable bears a very striking reference to the *Tractarian* and *Popish* errors. Thus, "*oil*" is that "unction" mentioned 1 John ii. 27—the receiving of Christ into the soul by the Holy Spirit's inward operation—in other words, *regeneration.* It is this that makes a man a Christian—a "Wise Virgin." But "*the Foolish Virgin*" mimics this by *ecclesiastical or baptismal regeneration*, an appearance or caricature of the reality, which cannot feed any flame. Both parties are active, "trimming their lamps." The foolish have an idea that "oil" may be "*bought.*" The Bridegroom's language to them at last, "*I never knew you,*" unchurches the very parties who were so ready to unchurch all others. The author has many interesting remarks besides the above, as, *e. g.*, in regard to "*midnight,*" that it may literally be the dead hour of night over all the *Prophetic Earth* when the Lord comes; but, at the same time, the words may relate to the moral and spiritual state of Christendom at that awful crisis.

Tractatus de Singularitate Antichristi contra nostri temporis hæreticos, &c. Autore Michaele Hager, S.S., Theologiae Doctore et in Friburgensi Archigymnasio Professore. Ingolstadii. 1580.

This is a duodecimo of 236 pages, written by a Romanist professor of the sixteenth century, to prove "the singularity of Antichrist," that is, that Antichrist is to be an individual man, not a succession of men, nor

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a body of men. He thus commences his dedication:—"If I compare the judgment of the holy Roman Church concerning the true Antichrist with that of those who have separated themselves from it, I find that the whole controversy turns on this, that they do not acknowledge a singular and particular person of Antichrist to be revealed in Scripture." He then bewails the *calumnies* to which the Reformers had recourse against the Roman Church, and the Chair of St Peter, and Pius, and Gregory, &c., in order to prove their point.

His book consists of fourteen chapters, and contains some good things.

Chap. I. That Antichrist is a single person, is proved by sure testimonies of Scripture, by the authority of the holy Fathers, and, in fine, by the most indubitable reasons.

Chap. II. The objections of heretics against the personal oneness of Antichrist are solidly refuted.

Chap. III. The oneness of person is easily demonstrated from the shortness of the time allotted the reign of Antichrist.

Chap. IV. The arguments of the heretics against this time are refuted.

Chap. V. Certain men, as Elias and Enoch, are to precede the advent of Antichrist, proving the oneness of the person.

Chap. VI. Answers to the cavils of heretics against the coming of Enoch and Elias.

Chap. VII. The origin of Antichrist (from the tribe of Dan) proves his oneness.

Chap. VIII. The arguments of heretics against the origin of Antichrist.

Chap. IX. That the Pope is, with the most consummate impudence and blasphemy, proclaimed Antichrist by the heretics.

Chap. X. That the Pope does not oppose himself to Christ.

Chap. XI. That no passage can be found in the whole Bible which teaches that the Pope is Antichrist.

Chap. XII. The advent of Antichrist is most foolishly attempted to be proved from the 4th chap. 1st Timothy, and from the 3d of 2d Peter.

Chap. XIII. That Gregory VII., called Hildebrand, a man admirable for his holiness and piety, is, with the most consummate blasphemy and impudence, accused of being Antichrist by the heretics.

Chap. XIV. That Boniface III. is not the forerunner of Antichrist.

How keenly the Romanists of the sixteenth century seem to have felt the application of Scripture to their Church! Let us learn something from this, and not cease to ply that apostasy with missiles from the prophetic armoury. Let our futurist friends not allow their futurism to carry them too far. Because Popery is not the full-grown ripened Antichrist of the last day, is it therefore not the present Antichrist? Because there is yet to be a personal Antichrist, is therefore the head of the great present Antichristian system not Antichrist?

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Sacred Symbology; or, An Inquiry into the Principles of Interpretation of the Prophetic Symbols.* By JOHN MILLS. Edinburgh: Johnstone & Hunter. 1853.

THIS book sheds no light upon Scripture. It darkens many a page of the prophetic word. It goes beyond most anti-millennarian works in its spiritualising principles and expositions. The Jewish tabernacle signified merely *Christianity!* (pp. 102, 103). The New Jerusalem signifies merely *Christianity!* (p. 156). The Bride, the Lamb's wife signifies merely *Christianity!* (pp. 257, 8)—and the "fine linen" is the "Christian system purified from the defilements of error and superstition"! (p. 258). The woman clothed with the Sun is merely *Christianity!* (p. 253). Of course the twentieth of the Apocalypse is altogether symbolical, and in no part literal. Here, however, the author's *scholarship* is at fault. Following Dr Wardlaw (though he does not quote him here) he says, in a note (p. 230)—"The form of expression will not admit the idea of persons in the term *ψυχὰς*. Had the *ψυχὰς* been the beheaded ones, that is, the bodies beheaded, the participle *would of course (!)* have taken the accusative case, and not the genitive." Now, it is singular that the very form of expression occurs several times in the Septuagint,—and it is the genitive! Nay, as if to shew that these two forms were interchangeable, in one place it is the genitive, in another the accusative. Read Lev. xix. 11:—"He who touches the *ψυχη του τεθνηκοτος*." Then again, Lev. xxi. 11—*επι παση ψυχη τετελευτηκυια ὀυκ ἐισελεύσεται*. "Souls of men," for men; "souls of the righteous," for the righteous; "souls of the wicked," for the wicked, are expressions frequently occurring in the Old Testament.† Nay, in Acts xiv. 2, we read—*τὰς ψυχὰς τῶν ἐθνῶν*. xiv. 22—"Confirming the souls of the disciples" (genitive); Rom. ii. 9—"Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil"—*ἐπι πασαν ψυχην ἀνθρωπου τõυ κατεργαζομενου το κακον*. The "souls of the beheaded ones," according both to Old and New Testament usage, may quite naturally mean the beheaded ones themselves.

The book is one of the many in our day whose fatal tendency is to make void the Word of God.

Lays of the Future. By WILLIAM LEASK. London: Partridge & Oakey. 1853.

THESE lays are full of excellent thought and warm feeling. The views expressed in them are most scriptural, and will find a response in the heart of each student of the prophetic word. We meant to have given an extract as a specimen, but our pages are full.

* *Symbolology* would be the correct word.
† See Num. xxxi. 35, 40; 1 Chron. v. 21; Ezek. xxvii. 13.

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Select Letters and Remains of the late Rev. W. H. Hewitson. Edited by the Rev. JOHN BAILLIE. 2 vols. London: J. Nisbet and Co. 1853.

THESE Remains are of no ordinary value. They are the offspring of a mind which, both intellectually and spiritually, had not many superiors. Our object, however, is to extract, not to eulogize. We do so at random.

"The more I attend to the 'word of prophecy,' the deeper grows my conviction that the coming of the Lord and the resurrection of His saints are near at hand. As you have observed, the adoption of premillennarian views gives a new aspect to everything both present and future. It intensifies the feeling that we are pilgrims; it puts us into the attitude of expectation which Paul maintained as he wrote—'From whence also we look for the Saviour;' it abridges our earthly hopes, for 'we know not what a day may bring forth;' our prayers are now offered up for the gathering in of the elect, and that we may be counted worthy to escape the things which are coming to pass, and to stand before the Son of man. Daniel was guided by prophecy (Dan. ix.) in praying for the restoration of captive Judah: and in like manner prophecy is a light shining still in a dark place, and directing us how to pray for the captive Church, the scattered Jews, the groaning creation."

"In Scotland the number of the saints who are looking for the Lord's coming is on the increase, though slowly. One after another is awakened by the cry. The Lord's dealings with the Free Church, which have been wonderful, have led not a few to expect great things in these days—great things both in judgment and in mercy. Dr Muirhead, a Free Church minister, whose hair has grown grey in the service of Jesus—a holy man of God—is waiting for the Lord's speedy coming. Several other ministers of the Free Church are likewise on the watch-tower. Several believers, whom I know, are startled by the cry, and inquiring, and shaking off drowsiness from their eyelids. What encouragement to be faithful in bearing testimony to the truth of long-neglected prophecy! The Lord has not lighted the candle in our understandings to be put under a bushel, but on a candlestick, that all who come into our company may see the light. How many think that prophecy unfulfilled is *a dark place*, instead of looking to it as to '*a light shining in a dark place!*' Don't you think along with me, that, before the Lord appear, all His saints throughout the world will be awakened to 'go forth and meet Him,' *i. e.*, to look for his appearing?"

"I am at present reading a new and recently-published work by a minister of the name of Elliott, on the Book of Revelation. The author throws much light, as on all the other portions of the Revelation, so likewise on those parts which are now receiving their accomplishment; and the impression, deep and solemn, is left upon the mind, that the world is running now rapidly to its close, and that the Lord Jesus will soon be seen coming in the clouds of heaven with power and great glory. One of the intimations given by the Prophetic Spirit expressly to us of this generation, is, 'Behold, I come quickly. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.' The world will not believe it; for as it was in the days of Noah, so it will be in the days of the Lord's coming,—there will be eating and drinking, and marrying, and giving in marriage, and in all other worldly things men will be occupied as securely as if the word of prophecy were a lie. But the flood came in the days of Noah, and swept away the unbelieving world into destruction; and so likewise the Lord will come as a thief in the night, and take another world of careless, godless, unbelieving men, by surprise. 'When they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape.' But 'to those who wait for the Lord, He

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will appear the second time without sin unto salvation.' Then 'what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God?'

"It is written that 'the Lord will give a crown of righteousness on that day to all who love His appearing.' Yes, to all who love His appearing, and to none besides. We cannot but love the appearing of Jesus, if we truly love Jesus himself. We always are glad when any one whom we love, after a long absence, appears amongst us again. So likewise all who love Christ will be glad when He appears amongst them; and He comforts His people with the promise of coming back, for He says, 'Let not your hearts be troubled—I will come again, and receive you unto myself, that where I am, ye may be also.' When the Lord said to John, 'Surely I come quickly, amen,' John testified his love to the Lord by answering the Lord's promise with a prayer for its fulfilment, 'Even so, come Lord Jesus.' If we trust in Christ, and believe that were He to appear now amongst us, it would be as a Saviour and Friend, we will love and desire His appearing.

"This is one test, by which we may know whether we have faith and confidence in the salvation and righteousness of Christ. Do we love His appearing, and wish to see Him come in His glory? If so, we love Him and have confidence in His free and full salvation. Are we afraid of the Lord's appearing, and would we rather that He should keep away, and delay His coming? Is this our feeling? Then it shews that we have not confidence in Him, as a friend has in his friend."

"Since I saw you, I have perused Mr D. Brown's book, and examined its arguments. The result is, that my expectation of the premillennial advent is even stronger than before.

"We are now but as servants whose Lord is gone to a far country to obtain for Himself a kingdom and to return. When the time for His visible reign arrives, He will return, and in that visible reign associate with Himself His faithful servants, saying to one, 'Have thou authority over ten—to another, have thou authority over five cities.' 'We shall then reign on the earth.' The saints shall judge, *i. e.*, rule the world then. Meanwhile, 'Occupy till I come,' is the mind of the Lord.

"Sweet is the thought now, and cheering amidst the trials and bereavements of the present world—it is *my* Lord who is gone to receive a kingdom—it is my Lord that sits yonder acknowledged King at the Father's right hand—it is my Lord that is coming soon in royal majesty to reign; my Lord, and therefore His interests and mine are the same; His being at the right hand of God, is honour put on me, for He is my Lord, and I am His servant. But, expecting to meet again,—it may be before He comes, if not, on that day,—farewell.—Your brother in Christ."

"The Church, alas! has almost forgotten its heavenly calling, and has ceased to wait in patient hope for the coming of the Bridegroom. The virgins have degenerated from the love of former days, when the Spirit and the bride said, 'Come,'—from the love of holier days, when the aspiration went up to heaven—'Come, Lord Jesus, come quickly.' In better days, the Corinthians 'came behind in no gift, waiting for the coming of our Lord Jesus Christ;' the Thessalonians 'turned to God from idols, to serve the living and true God, and to wait for His Son from heaven,'—they looked for the day when the Lord should 'come to be glorified in His saints, and admired in all that believe;' the Romans 'rejoiced in the hope of the glory of God,'—and, having received 'the first fruits of the Spirit, they groaned in themselves, waiting for the adoption, to wit, the redemption of the body.' But in process of time, while the Bridegroom tarried, the lamps of the virgins grew dim, and their eyes became heavy. The early hours of the night were passed in watchfulness and alert expectation;—but, 'while the Bridegroom tarried, the virgins all slumbered and slept.' The Bridegroom is tarry-

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ing still; and the Church's sleep is at this moment more profound than ever. If the Lord should come at this hour, would He find faith, that faith which is the substance of hoped-for glory, on the earth? Who of us all are on the watch-tower? Who are making the eager inquiry, 'Watchman, what of the night?' Who are praying, now, that they may be counted worthy to escape the things which shall come to pass, and to stand before the Son of man? Who amongst us have been awoke by the warning voice of the Bridegroom, 'Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame'? Where are they that wait now with girded loins and burning lamps?"

"The doom of Antichrist is sealed. As surely as Core and his gainsaying faction, instead of being converted and forgiven, were devoted to destruction, and swallowed up in the bosom of the earth, before the eyes of Israel,—so surely shall 'the Man of Sin' perish in his gainsaying, like Core, and be swept away, as by a whirlwind of destruction, from the presence of the Lord. It is written, and the decree shall stand, that the Lord will consume him with the spirit of His mouth, and destroy him with the brightness of His coming. It may be that the mystery of iniquity has yet, in these last days, to develop itself under a form of unparallelled and atheistic blasphemy;—it may be that, in its last, its most daring, and most Antichristian form, it is to be impersonated yet in the character of one prominently and above all his predecessors referred to in the Word of God as the Antichrist, the Man of Sin, the Son of perdition,—one who shall be lifting up his head among the apostate nations, in atheistic rebellion against Jehovah and His anointed, when suddenly, from the rending heavens, the Lord will descend with His mighty angels in flaming fire, to execute the threatened vengeance upon the head of Antichrist in the battle of Armageddon. What if we be on the very eve of that last development of the Antichristian rebellion? What if the individual Man of Sin, who is to be consumed by the brightness of the Lord's coming, be already rising, like a star of evil omen, amidst the thickening clouds of the political firmament, and beginning already to draw upon himself the eyes of Europe? Be this as it may, let us watch the signs of the times, and let us see that we be found in the secure hiding-place, when the storm of final judgment, and the overflowing scourge, at last sweep through among the guilty nations of this evil and doomed world. Washed with the blood of Christ, and considering the High Priest of our profession,—trusting exclusively to His merits and intercession, and waiting for His advent in glory,—let us spend what remains of our sojourn here in fear, until the impending judgments be overpast. Let us wait under the wings of Him who is our hiding-place from the wind and a covert from the tempest. Let us 'watch and pray always, that we may be counted worthy to escape those things that shall come to pass, and to stand before the Son of man.'"

A New Greek Harmony of the Four Gospels, including an Introductory Treatise, and numerous Tables, Indexes, and Diagrams. By William Stroud, M.D. Samuel Bagster and Sons, 15 Paternoster Row, London.

A book of this kind requires a much more elaborate review than we can afford to give of it. In so far as we have been able to examine it, we can say that it bears the marks of great industry, labour, and scholarship. One cannot turn a page of it without being made aware of the amount of labour which it must have cost the author.

We are not inclined to rate the Harmonies of the Gospels so high as

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some are disposed to do; for many write as if our understanding of the Gospels depended on our being able to harmonize them, and fit all their parts into one perfect whole. Yet they have their use, and are very valuable for reference and consultation.

The present is a splendid quarto, got up in Messrs Bagster's best style, which is not saying little for it.

The Introduction contains a great deal of most useful matter, which, of itself, would give value to the volume. At the same time, there are things in it with which we do not at all accord. The statements at p. 89, regarding the coming of the Lord, and other similar expressions, as meaning nothing save the destruction of Jerusalem (see also Part IX., sec. 111), we strongly dissent from, as making void some of the most explicit declarations of the prophetic Word. There are also expressions used in reference to the inspiration of the Divine record which appear to us much too weak and vague. The author speaks of the Evangelists as being "prompted and assisted by the Holy Spirit" (Introd. p. 3). Again, "the apostles, aided by the Holy Spirit" (ib. 8). Again, he speaks of the apostles planting churches "by the force of truth and the aid of miraculous powers" (ib. 7). And, in the Preface, he speaks of "insignificant defects, which *the Holy Spirit, who prompted and directed the entire composition, did not deem it worth while to correct*."

We may be deemed over-critical in these remarks; but we confess that we are jealous for the thorough out-and-out inspiration of the Word of God. Shake or undermine that, and revelation crumbles to the dust. How *can* we have God's *thoughts*, if we have not his *words?* If we have no security for the words being divine, we have none for the thoughts. Man has often difficulty in expressing his own thoughts aright; how much more the thoughts of God! Our only resting-place is the full, the verbal inspiration of the Word, "Holy men of God spake as they were moved by the Holy Ghost."

Notes and Narratives of a Six Years' Mission principally among the dens of London. By R. W. Vanderkiste. London: J. Nisbet and Co. 1853.

Glad to see that this rousing work has reached a third edition, we once more commend it most cordially to our readers. There is a great work to do, and little time to do it in. Let us be thoroughly in earnest. The Lord is at hand.

A Selection from the Correspondence of the late Thomas Chalmers, D.D. Edited by his Son-in-law, the Rev. W. Hanna, LL.D. Edinburgh: T. Constable & Co. 1853.

Seldom, if ever, has a volume of more precious letters passed into the hands of the public. The Memoir would have lacked much had these been withheld, for, though admirably complete in itself, it must own

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itself a debtor to this correspondence for many a new and most genial light cast upon the character of that wondrous man, whose spirituality and heavenly-mindedness, and simplicity of faith, and genuineness of nature, were but half known while he was amongst us. Most warmly commending the volume to our readers, we must yet pass the greater portion of it, merely selecting a few sentences that bear upon our own special theme. Whilst Dr Chalmers could not be called a pre-millennialist, he could as little be called a post-millennialist. His peculiarly candid and honest mind had flung off all prejudice upon the subject, or rather had never allowed prejudice to warp or fetter it. He took calmly up the prophetic Word, and, unbiassed by system, looked Scripture broadly in the face.

Thus he writes, at p. 323:—"I am now reading (1827), in ordinary, the Book of Isaiah, and derive occasional aid from *M'Culloch's Lectures*. He is not a Millennarian, *which I am now very much inclined to be;* and the other day read with great pleasure the 26th chapter, the latter verses of which appear to describe the impotency of human and ordinary efforts to Christianize the world (verse 18), and then (verse 19) the commencement of the great era which *is ushered in by the first resurrection.*" Again, writing to the Rev. Charles Bridges, in 1836, he mentions his reading Mr Bickersteth's work on Prophecy, and adds, "I find that he is decidedly for that opinion (Christ's personal reign), *and I am very far from being decidedly against it* (p. 325). Again, writing to a Millennarian in 1847, he says—"To your prophetical views I approximate much nearer than I did in my younger days" (p. 326.) To this last letter, the Editor has appended a note containing extracts from Dr C's. *Scripture Readings*, which shew clearly how strongly his mind bent in the direction of a thoroughly literal interpretation of the prophetic Word. As these extracts have already appeared in our pages, we think it unnecessary to do more than refer our readers to them.

Memoir of the Rev. W. H. Hewitson. By the Rev. JOHN BAILLIE. Fourth Edition. London: J. Nisbet and Co. 1853.

HAVING already called our readers' attention to this work, we need do no more than merely note the appearance of this *fourth* edition, and express our high gratification at the success which has attended the volume, the circulation which it has reached, and the blessing which has so signally gone forth with it.

The Lamp and the Lantern; or, Light for the Tent and the Traveller. By JAMES HAMILTON, D.D. London: J. Nisbet and Co. 1853.

WHATEVER guessing as to the contents of this volume might arise from the title is soon terminated by the table of contents. The motto, indeed, on the title-page interprets the title—"Thy word is a lamp unto my feet, and a light unto my path." It tells us that, in some way or

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other, the book is one about the Bible. After what method this is done, we leave the reader to discover. We only say that it is quite after the fashion that might have been expected from its author—clear, vivid, graphic, picturesque, all over. With one paragraph we must content ourselves, coming as it does somewhat within our province:—

"Whilst the historian is borne back to ages so remote that grey tradition cannot recollect them, and athwart oblivious centuries, in nooks of brightness and in oases of light sees the patriarch groups clear, vivid, and familiar as the household scenes of yesterday, there is also a picture sketched for the explorers of the future. For whilst the Apocalyptic curtain slowly rises—whilst the seven thunders shake its darkness palpable, and streaks of glory issue through its fringe of fire, the New Jerusalem comes down from heaven; and, gazing on the pearly gates, and peaceful streets, and bowers of sanctity, our planet can scarce believe that she is gazing on herself—that this is old mother earth grown young again—that this vision of holiness and bliss is nothing more than Paradise restored—that 'new' but ancient 'earth,' in which dwelleth righteousness."—P. 55.

Divine Order; or, The Second Advent before the Universal Reign, &c. By John Cox. London.

This is another of the many excellent little works coming from Mr Cox's ready pen. It is well argued and clearly written;—a good book for putting into the hands of inquirers, especially of those who are puzzled with some of the common post-millennial proof-texts.

The Downfal of Despotism. London: J. Nisbet and Co. 1853.

Like the *Coming Struggle*, to which it professes to be an antidote, this is a mere piece of clap-trap, with nothing of the Word of God in it, but full of man's high thoughts, and of his swelling words of vanity.

The Burden of Babylon, &c. By James Scott. Edinburgh. 1853.

Though we do not agree with several statements in this little work, we must say that it is in some respects satisfactory, at least in so far as it is a refutation of the quackery which the author assails.

Extracts.

Literality.

"I nevertheless am entirely unable to see either the necessity or the use of considering the style in which the prophets wrote, as essentially

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differing from that of every other part of the Bible, or of subjecting it to quite different rules of interpretation. The oriental manner of expression in general, and that of the sacred Scriptures in particular, abounds in splendid imagery; and the descriptive part of Divine revelation is fully as figurative as the predictive. Nor can I at all admit that predictions are never delivered in plain alphabetical language. The truth is, the writings of the prophets, even in those in which the style is truly symbolical, are subject to the same rules of interpretation which obtain in all other writings. In every composition we find figurative language, and in several authors of our own age we find an abundant use of the metaphor."—*Lecture on the Principal Prophecies of the Revelation, by Alex. M'Leod, D.D.*, p. 8.

Literal Interpretation.

"The literal, plain, and uncontrovertible meaning of Scripture, without any addition or supply by way of interpretation, is that alone which, for ground of faith, we are necessarily bound to accept, except it be where the Holy Ghost himself treads us out another way. . . . . The doctrine of the literal sense was never grievous or prejudicial to any, but only to those who were inwardly conscious that their positions were not sufficiently grounded. When Cardinal Cajetan, in the days of our grandfathers, had forsaken that vein of postilling and *allegorizing on Scripture, which for a long time* had prevailed in the Church, *and betaken himself to the literal sense, it was a thing so distasteful to the Church of Rome*, that he was forced to find out many shifts and make many apologies for himself. The truth is, this sticking close *to the literal sense was that alone which made him to shake off so many of those tenets* upon which the Church of Rome and the Reformed churches differ."—*Hale's Golden Remains.*

Signs of the Times.

"In our days especially, the most striking circumstances and the most startling signs of the times concur to increase, in a remarkable degree, feelings of interest in the Jewish people. The times in which we live are such that no one can deny their portent of a future of which each day seems ready to give birth. A great inquiry agitates the minds and stirs the hearts of many as to what will be the final issue of all the revolutionary movements and complications which are now taking place, while, at the same time, the opposite principles of faith and infidelity, superstition and science, combine to multiply daily changes in our moral and social life. The Christian alone knows the result to which all this tends, while, in singleness of heart, he examines and ponders the prophetic words of his Lord and Saviour, that he shall come on the clouds of heaven, and then shall be fulfilled all that the prophets and holy men of the Old Testament have spoken concerning the Messiah of Israel, the Desire of all nations. He shall reign as King over the house of Jacob; the Lord God shall give him the throne of his

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father David. He shall reign from sea to sea, and from the river to the ends of the earth. Under his sceptre shall the twelve tribes of Israel be again united; all the nations of the earth shall share in this peace and glory, and bow together in submission to that sceptre of justice, truth, and love. The whole earth shall be covered with the knowledge of God and the light of his glory; the wicked and all the powers of wickedness shall be destroyed, and the prince of this world cast out. Jerusalem shall rise covered with glory from her state of humiliation, as the dead who have believed in Christ come forth from their graves. The last book of the Bible sums up all these blessings in its closing words,—'I Jesus am the root and offspring of David, and the bright and morning star. *Behold, I come quickly.*'

"Never till our days has the attention of men been so forcibly drawn to the Scripture prophecies of the Old and New Testaments, nor the hearts of Christians so prepared to look for their accomplishment. This diligent search, this waking up of attention, forms the characteristic of a new era in the Christian Church; and the period from which we may date its commencement is the latter part of the eighteenth century, at precisely the same period when the epoch of revolutions began in the history of the world. This coincidence is the more worthy of remark, because at the moment when infidelity is shaking the very foundation of the Papacy, and under the guise of philosophy and rationalism threatening to undermine and endanger the Protestant Churches, behold at once a fresh banner raised, and a new rallying-point marked out, to direct the faith, the zeal, and the exertions of the Christian. On all sides voices are heard calling to a deeper and more careful investigation of the Revelation of St John, and to more literal and faithful interpretations of the prophecies of Israel, which promise not only individual conversion and future bliss, but also the visible glory of Christ and his reign upon earth over Israel and all the nations."—*Da Costa.*

Luther's Longing for the Lord's Coming.

"I am utterly weary of life; I pray the Lord will come forthwith and carry me hence; let him come, above all, with his last judgment; I will stretch out my neck; the thunder will burst forth, and I shall be at rest. . . . May the Lord come at once! Let him cut the whole matter short with the day of judgment; for there is no amendment (of the world) to be expected. . . . You will see that, before long, such wickedness will prevail, life will become so terrible to bear, that in every quarter the cry will be raised, 'God! come with thy last judgment.' . . . . O God, grant that it may come without delay. I would readily eat up this necklace (one of white agates which he had in his hand) to-day, for the judgment to come to-morrow."—*Table Talk.*

"The empire is falling, kings are falling, princes are falling, the whole world totters, and like a great house about to tumble down, mani-

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fests its coming destruction by wide gaps and crevices on its surface. . . . The world approaches its end, and it often comes into my thoughts that perhaps the day of judgment will arrive before I have finished my translation of the Bible. All the temporal events we find predicted therein have been accomplished. . . . The hour of midnight approaches, when the cry will be heard, 'Behold, the Bridegroom cometh, go ye out to meet him.'"—*Ibid.*

The Lord's Coming an Argument for Unity.

"Consider and remember that the Judge stands at the door. Let this moderate your spirits, that the Lord is at hand. What a sad account will they have to make, when he comes, that shall be found to smite their fellow-servants and to make the way to the kingdom more narrow than ever he made it!"—*Bunyan.*

The Infidelity of the Age.

"The struggle of our English Christianity will not be with bodies of men, whether Romish or infidel, but with that ominous tendency of the human mind, too clearly indicated as it is at this moment, from end to end of Europe, which, while it relieves us from anxiety regarding the mischievous agency of individuals or of parties, inspires a deep awe, if not alarm, as it announces the *final conflict of First Principles, touching religious belief.*"—*Isaac Taylor.*

The Lord's Coming.

"We are here told of a man of sin, against whose delusions we are called upon to guard, and by whose authority we must not be enthralled, else we shall be deceived into all unrighteousness. Save us, O Lord, from falling away, lest we share in the perdition that waiteth upon the great apostasy. We hold the usurpation of Rome to be evidently pointed at, and therefore let us maintain our distance, and keep up our resolute protest against its abominations. But may we not forget that there are other usurpations in the Church of Christ; and let us not be led away by the spell of great names in theology, even though on the side of Protestantism. We do very strongly feel that the controversies and confessions of the reformed Churches have given a cast to the doctrine of Scripture which has to a great extent transformed it from the pure and original model. Deliver us, O Lord, from the magic power of Antichrist in all its forms, and give us the love of the truth that we may be saved. Meanwhile let us wait the coming of our Lord, who will destroy all adversaries, and will dissipate every darkening influence by the brightness of His appearance. In His light we shall clearly see light. And I desire to cherish a more habitual and practical faith than heretofore in that coming which even the first Christians were called to hope for with all earnestness, even though many centuries were to elapse ere the hope could be realised: and how much

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more we, who are so much nearer to this great fulfilment than at the time when they believed! And whatever obscurity may rest on the prophetic matter of this chapter, there is much of clear principle bearing upon present duty. Let me especially remark that the unbelief of the truth is brought in as a counterpart to pleasure in unrighteousness; and that, on the other hand, the belief of the truth is bound together in indissoluble alliance with the sanctification of the Spirit—both, in fact, being essential constituents of our salvation, and wanting either of which we shall have no part or lot in that glory which is to be revealed. Let us stand fast, therefore, by the word of the apostles, and not by the corrupt traditions of after ages; neither let us stop short at the Bible, but hold converse with the living realities which are set forth there. May the Father and the Son take up their abode with us, and may the fruit of their blessed manifestations be our establishment in all truth, and in the practice of all righteousness!"—*Dr Chalmers.*

Thy Kingdom Come.

"Christ teacheth us in this prayer (thy kingdom come) to ask the dreadful time of doom, in which the kingdom of God shall fully come, that men may know it behoves them not to live idly or negligently—that this time may not make ready flames and vengeance for them, but to live justly and soberly, that this time bring a crown to them."—*Wickliff on the Lord's Prayer.*

Our World.

"It is not uninstructive to remark, from facts and feelings such as these—and the instances on record are very great—how much more permanently *good* connects itself with matter, in the associations of the human mind, than *evil.* The wickedness of the wicked cannot so infeoff itself, if one may so speak, in even their contrivances of most diabolical design—screws, and boots, and thumbkins, dolorous dungeons, and scaffolds hung round with the insignia of disgrace—but that the virtues of their victims seize hold upon them, and so entirely appropriate them in the recollection of future generations, that the claim of the original possessors is lost. What a striking comment on the sacred text, 'The memory of the just is blessed; but the name of the wicked shall rot!' It seems to throw a gleam of light, too, athwart a deeply mysterious subject. It was a greatly worse time than the present in this country, when the dungeons of yonder rock were crowded with the country's most conscientious men. And yet how intense the interest with which we look back upon these times, and on the rock itself, as a sort of stepping-stone by which to ascend to their scenes of ready sacrifice, firm endurance, and high resolve! and how very poor would not the national history become, were all its records of resembling purport and character to be blotted out! The evil of the past has served but to enhance its good. May there not be a time

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coming when the just made perfect shall look back upon all ill, moral and physical, with a similar feeling; when the tree of the knowledge of good and evil shall grow once more beside the tree of life, in the paradise of God, but when its fruit, rendered wholesome by the transmutative power, shall be the subject of no punitive prohibition; and when the world which we inhabit, wrapped round with holiest associations, as once the dungeon-house and scaffold of a Divine Sufferer, shall be regarded—disreputable as we may now deem its annals—with reverence and respect, as the *Bass* of the universe, and its history be deemed perhaps the most precious records in the archives of heaven?"*

The New Creation.

"Thus men, when a son is to appear at his coming to the estate and dignity, clothe even the servants with a new and bright garment, to glorify the heir,—so will God also clothe the creature with incorruption for the glorious liberty of the children."—*Chrysostom, Homil. on Rom.* viii.

The Jews.

"Oh! shall we not lament the long rejection of the ancient people of God! Their seventy years in Babylon was nothing to this; yea, their four hundred and thirty years' bondage in Egypt was nothing to this. Alas! how long, how long shall God's anger last against that people! How long shall they lie under the guilt of the blood of Christ, which they imprecated upon themselves and their posterity, saying, 'His blood be upon us and our children!' Oh! pray, pray for that ancient people of God. Oh! pray that the blood of Shiloh may cleanse them from blood-guiltiness. When they were in favour with God, the believers among them had mind of us poor Gentiles, when we were the little sister that had no breasts; and now when we are sucking at the breasts of gospel ordinances and sacramental solemnities, oh! shall we not mind them when 'their breasts are cut off,' and we that were of 'the wild-olive tree, are grafted in to partake of the root and fatness of the good olive tree'? Oh! let us not boast against the branches; 'for if thou boastest thou bearest not the root, but the root thee.' Let us not boast, but let us beg that they may be grafted in; 'for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?' The day of the return and conversion of the Jews will be a day of greater gathering to Shiloh, even among the Gentiles, than we have yet seen, and it would fare better with us if we were more employed in praying for them."—*Ralph Erskine.*

* The above extract is from a most valuable and interesting volume, published two or three years ago, entitled *The Bass Rock*, giving a full account of that small rock in the Frith of Forth, which was used in the middle of the seventeenth century as a state-prison in which many godly ministers were confined.

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Correspondence.

To the Editor of the Journal of Prophecy.

SIR,—I consider your Journal the most appropriate record for the enclosed extract from a beloved relative, who has been upwards of twenty years employed in missionary labours in distant parts of Africa; by which extract you will be rejoiced to learn, that, whilst some of our missionaries are carrying on their Lord's command—"Go, teach all nations" . . . . . they are preserved from disappointment and discouragement, by "waiting for the Lord's coming," instead of expecting the world's conversion.

You have frequently referred to certain objections to pre-millenarianism as inimical to missions! I know many missionaries, but none more zealous, faithful, or useful, than those connected with the writer from whose letter I make the extract. If required, I would send the original.*

I take this opportunity of expressing "God speed" to your Journal, to which I have subscribed since its commencement (sending copies to Africa, Russia, &c.); though one feature of your work, in my poor opinion, mars its spirit and lessens its benefits. I refer to your accusations, "after the manner of Paul," when touching the ministry (the well-tuned, high-toned harp) of Edward Irving!

You, sir, and your colleagues, may, under God, slay your thousands of the

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* *Extract.*—

"BEERSHEBA (AFRICA),
"16*th Sept.* 1852.

"How wonderfully have your views of prophecy been developed and confirmed! How have the events which have *rushed* by us these last twenty years illustrated the all but prophetic warnings of our revered Irving, perpetuated, as they have been, by many who little intended to follow in the bright path *he opened* before them! Is he not 'still speaking'? 'Did not our hearts burn within us, when we walked to the house of God in company?' Ah! how delightful would it be to renew once more *that* intercourse to which I *owe so much!* I count it one of my greatest mercies, that my hopes of the Saviour's second coming have been sustained and strengthened, so as to *take the shadow of all doubt away*—shedding on my desert path a freshness and a solace more than enough to sustain me under all the horrors of surrounding heathenism.

"Dear R—— [a French missionary] has lately been enabled to see the 'glorious appearing' as a very prominent Scripture doctrine, and is preaching the same with beautiful simplicity and sanctified effect to our native Christians. A goodly number are travelling towards the Kingdom with us; knowledge is increased; and, as *we do not expect to convert the world,* we have no reason to regret the lot we have been assigned in the vineyard.

"Let me hear once more the name of our common friend [Edward Irving †]—the strong bond of union betwixt us! Tell me, how you are 'hasting unto the coming of the Son of God—how bright your prospects—and how strong your hopes.'"

† The writer, as well as the person addressed, formed part of "the thousands (of whom Dr Chalmers speaks)—*the thousands who knew the worth and were awakened by the ministry" of Edward Irving.*

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enemies to those parts of truth you defend; but remember, that this justly-distinguished minister "slew tens of thousands." *Non nobis* . . . .

Your No. 13, October 1851, charges him with holding "the sinfulness of our Immaculable Lamb"!

I believe *all* that he published, and therefore repudiate your monstrous statement as false, and (I fear) malicious.

My own father, minister (Independent), when I consulted him forty years ago on the subject of our Lord's human nature, referred me to John Flavel's spiritual and explicit work, properly entitled, *Fountain of Life*—no doubt known to you as in accordance with the views of Edward Irving—which latter my said father lived to approve. [I only mention this to rub off the dirt which might be supposed to attach to me as an Irvingite—though otherwise I have no fastidious objection to the name.]

As you have never attempted to prove any of your accusations, I shall consider it sufficient to call the following evidence against the statement given above:—

"We, the ministers, elders, and deacons of the National Scotch Church, Regent Square, solemnly declare, that we utterly detest and abhor any doctrine that would charge with sin, original or actual, our blessed Lord and Saviour—who, in the days of his flesh, was holy, harmless, undefiled—a Lamb without blemish and without spot."

Why, sir, your own publisher was one of the thirteen honest Christian men signing this solemn declaration! Your adhesion to the mass of infidelity, revealed by this controversy, is another proof of "the perilous times of the Last Days"—another illustration of the great "type of Antichrist" (so mystically written about in your last January Number)—"the denial that Christ has come in *the* flesh"—which has been, and is sufficiently manifested in the anti-Irvingism of the "the religious world"—from the denials and delusions of which, respecting the work of the Son and the gifts of the Spirit, "good Lord, deliver us."—Yours faithfully,

OLIVER LYNDALL.

MELBOURNE COTTAGE, FLESSLE ROAD,
HULL, 6*th May* 1853.

P.S.—I have not Flavel's work, but give the following from memory. It is ten or twelve years since I quoted from it direct, for the benefit of *The Record* newspaper—which scandalous newspaper, of course, treated the reference with its usual unfairness, and more than unfairness. The modern views of Dr Thiersch, just published, in his History of the Church, deserve to be placed at the side of John Flavel's, that you may see the truth is not without its witnesses:—

FLAVEL.

Had Christ taken the nature of angels, it would have been a great condescension. Had he taken the nature of man before he fell, it would have been a *greater* condescension.

But he took the nature of man, after sin had blotted the glory and defaced the purity of it—this was the *greatest* condescension.

THIERSCH.

"The mystery of godliness lay therein, that God was manifest in flesh—the Holy One in the nature, not of man as he was in paradise, but of man as he now is. He was exempt from original sin, for he was conceived of the Holy Ghost. In him was no perversion of the human will, no disobedience against God's law, no captivity under Satan's rule. From the beginning to the end of his life, his human will was conformed to that of his Father. *Yet*

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it is equally true, that the Son of God took that nature which he had to redeem, and that, when he went to the Father, he brought back that which had been lost. This is the miracle of his Incarnation, that he adopted the fallen and accursed nature of man into the unity of his person, and in *that nature realised perfect holiness.*

[We have more than once in this Journal spoken with unfeigned regard of Mr Irving; we have largely quoted some of his noble passages; we have shewn how willing we were to give prominence to the things which we could approve, not to the things which we condemned. We hardly looked for such an accusation as the above—an accusation which greatly reminds us of one of Mr Irving's own exclamations in reference to his opposers:—" Malicious men,—wicked rulers!—*when will ye learn charity and love?*" (*Morning Watch*, vol. i. p. 436.) To speak *falsely*—nay, *maliciously*—of any one, is so wholly unlike a follower of the Lord, that, were we to be convicted of having done so, we should without delay confess the sin, and strive to repair the wrong. The accuser ought to have been very sure of his averment before he brought such a charge against us.

We are not going to open up a closed controversy, but we are not unwilling to shew proof for our accusation. Thus Mr Irving wrote:—" God did it (*i. e.*, 'bring up from the floor of heil the being of rebellious man') in the person of the Spirit . . . . by serving the believing Son of man continually with power to *crucify the flesh, with its corruptions and lusts*" (*Lect. on the Rev.*, vol. iv. p. 1219); and he denounced " false teachers," who said, that " his flesh had not in it *the law of the flesh* for the Spirit to overcome" (ib. vol. ii. 350). He speaks of " the fallen flesh of Christ" (ib. 564), and affirms, that we get quit of sin just as Christ got quit of it—" he who in his own flesh made *sin* to *cease*, can make it to *cease* also in us" (ib. 580); and that his flesh was " *conditioned in all respects* as *ours* is, and owing its sanctification to the power of the Holy Ghost in it" (ib. 650); and that " he wrestled with *sin* in the *flesh*, and condemned it utterly, dispossessed it, and *cast it out*" (ib. 667); nay, that Christ's " creative part, his body and soul," were " not more or less than another man's; yet, through Godhead union, it was not only able to maintain original innocency, such as Adam's had, but to *cast off innate impurity*, such as the Virgin had" (ib. 887).* Further, he says, " there was *a will in him* which he *contradistinguisheth* from the will of the Father, and which, I say, was *the will of the flesh*" (*Morning Watch*, vol. i. p. 424). Again—" If a man will say that his flesh was not *sinful flesh*, as ours is, with the same dispositions, and *propensities*, and wants" (ib. 425). " Did not the flesh hide from him, *as it doth hide from us*, the sight of God?" (ib. 426). " If his human nature differed, by however little, from ours, in its *alienation and guiltiness*, then the work of reducing it into eternal harmony with God hath no bearing whatever upon our nature, with which it is not the same" (ib. 434). " How is Christ's work in flesh a redemption of our will, if so be his *will* was not *lying under your bondage?*"—" the will he took was *a will in bondage*" (ib. 435). " I say, it could not otherwise be reached but through his taking humanity, fallen, *sinful*, and under the sen-

* In one place, he speaks of " proclivity to the world and Satan" in connexion with Christ; but, as we have not the reference, we do not adduce it.

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tence of death" (ib. 437).* "The presence, and very close communion in which he dwelt with all manner of sin, touching, *tasting*, hearing, seeing, *feeling* it" (*Sermons*, vol. i. p. 20). "He presented fallen human nature, *subdued* unto holiness" (*Morning Watch*, vol. i. p. 441). "That his soul descended into hell (Hades), proved it to be *a fallen soul*" (ib. 441). "When Christ took human nature, he took it fallen, with all its ills, with all its griefs, with all its darkness, with all its wretchedness, with all its punishments, the complete orb of its action and its passion, took he all-inclusive, all-continent" (ib. 444).

We make no remark on these extracts. In giving them, we are not conscious of either "falsehood" or "malice." In connexion with the above statements, the reader will find the denial of salvation by *substitution* and blood-shedding; salvation by *incarnation* is everywhere maintained; and the doctrines taught by Mr Ross at Brighton are all to be found in Mr Irving's volumes. We are saved by "Adamhood's union with God" (*Lec. on Rev.*, vol. iv. p. 1239). "The atonement is the mere exhibition of God's love" (ib. i. p. 154),—as if the mere exhibition of love could satisfy the *conscience!* We are justified by *inherent*, not *imputed* righteousness,—"I wish, instead of the word imputed, were continually substituted *inherent*, but derived" (*Pref. to Con. of Faith*, p. 128; see also *Lec. on Rev.*, vol. ii. pp. 888, 889).† And then, as the last link in the chain, the Methodist doctrine of "perfection" is inculcated (*Lec. on Rev.*, vol. ii. p. 743).

Some years ago, the body to which our correspondent belongs issued a manifesto, in a thin quarto of 77 pages, addressed to the "patriarchs, archbishops, bishops, &c., and to the emperors, kings, sovereign princes," &c. In it we find some striking statements. For instance, after defining the apostle's office and standing, they thus describe the Church in its apostolic character:—"Apostolic in its whole being and spirit and actings; sent by the Son of God as he was sent by the Father, coming out from God, with fulness of blessings for the sons of men, and ever returning unto God to be replenished with new supplies. Coming forth from God, his apostle indeed, with his law in her heart, his wisdom in her mind, *his truth upon her tongue*, his power for mercy and judgment in her hands, his peace and love in all her ways, shewing to all men what God is, unfolding his eternal purpose, interpreting his deep counsels, holding up the mirror of truth to persons, families, and kingdoms, shewing princes how to rule, *teaching senators wisdom* . . . . shining as the light of the world, *setting in order the whole framework of society*, and, as the salt of the earth, *purifying the whole economy of life*, and preserving it from dissolution." Now, Mr Henry Drummond is recognised as an *apostle*. Do his words and actings correspond to the above glowing description? An *old* apostle determined to know nothing save Jesus Christ and him crucified. This *new* apostle has been in Parliament for many years, and has not yet testified for his Master. We give two specimens of his testimony, taken at random:—Mr Drummond said—"An amusing book had lately been published in France—the life of a certain Jerome Paturot in search of a social position. The hero was, if he remembered rightly, a cotton nightcap manufacturer. (A laugh.) Now, if any gentleman was in search of a social position in this country, there was not one that he could so well turn to good account as that of a financial reformer. (Laughter.) The financial reformer

* It is striking to notice how Mr Irving is sometimes at variance with himself; for he elsewhere speaks of Christ as possessing "a weak, infirm, fallen, but *not sinful* humanity."—*Lect. on Rev.*, vol. i. p. 31.

† How exact the coincidence between this and Dr Newman!—"Our righteousness is a partial communication or infusion into our hearts of the superhuman righteousness of Christ, which is our justification."—*Lectures on Justification*, p. 103.

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began by jobbing and getting into Parliament, where he continued to assail the noble lord and the rest of them in office, very much to his own profit; he always voted for all impossible motions (great laughter), and when he went back to his constituents he said, 'Oh, was I not one of the three who went into the lobby on such a question? (Laughter.) Was I not one of that small minority that never effected anything, and never meant to effect anything?' (Renewed laughter.) The Government, after playing one party against the other, had lately resorted to a new 'dodge.' (A laugh.)"

Again, Mr Drummond said—"He was opposed to disfranchising electors who had made the only sensible use they could of their votes. (Oh, oh!) He was not amongst the purists that would censure them for so doing. (Oh, oh! and laughter.)" Mr Drummond proceeded with much humour to assert that the whole of our constitutional system was carried on by a kind of bribery. To be sure, they could not bribe a member of the House of Lords with L.2, 10s. (oh, oh!), or a member of the House of Commons with an under berth in the Post-office. (Oh, oh!) But was it not bribery to make men Viscounts, Barons, and Earls? (Oh, oh! and laughter.) Candidates were threatened because they distributed a few yards of ribbon between the wives of the electors. But in the House of Lords the bestowal of some yards of green and blue ribbon was found to be very conducive to the public interest. (Oh, oh! and much laughter.) Now he (Mr Drummond) was not at all censuring the proceeding; on the contrary, he *justified* it. (Oh, oh!) He asserted it was the only system by which the government of the country could be carried out (oh, oh!); and he much regretted her Majesty's ministers did not possess more power in that way than they did at present. (Oh, oh! and a laugh.) On entering that House, a certain amount of corruption was necessary to success. (Oh, oh!) It could be managed in many ways. For instance, a man might make himself a continuous bore; and when he bored to excess, then he was sent to Hong-Kong. (Oh, oh! and much laughter.) He regretted very much the noble Lord (Lord John Russell) had not the gift of sending many other honourable gentlemen to Hong-Kong. (Laughter.) Now, in what consisted the weakness of the present administration? Simply the want of places. (Hear, hear, and renewed laughter.) There was no danger whatever from the opposition of the right honourable gentleman (Mr D'Israeli) opposite. What was the danger to be apprehended for the government? The danger was, that it received shots in the rear. (Increased laughter.) Well, they had on the paper a motion in reference to India. But what did that amount to? It was simply the squeak of a pig that had got no teat. (Hear, hear, and shouts of laughter.)"

Will our correspondent maintain that these were testimonies becoming an *apostle?* Are these the words of one that fears God and has the mind of Christ? Are they not rather the utterances of one who, professing to be the head of a sect whose foundation-stone is the sinful humanity of Christ, has in righteous judgment been given over to say or to do "those things which are not convenient"?

In conclusion, we beg to say, that we will not, on any account, open our pages to this controversy. We have written the above paragraphs in self-defence. But here the whole must end. EDITOR.]

To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—One of your correspondents asks if futurists believe Babylon, Tyre, Sidon, and Bozrah, will be rebuilt.

As a decided futurist on most points, I think it is a sufficient answer to Mr Newton's theory, that the town of Hillah, on the continued existence of

which he rests his opinion that the destruction of Babylon is incomplete, has been discovered by Major Rawlinson not to be within the limits of *Babylon at all.* Were this not sufficient, the fact of the site of that great capital being turned into pools of water, during the inundation, would render its reconstruction impossible. Even an Arab population would cease to exist. But if restored, the inhabitants would not be *Chaldees* nor Babylonians. The relics of the Chaldee priesthood must be sought in Thibet or at Rome. Physically, the modern Roman people are ethnologically allied to the Chaldee far more than the Arab or the Yezide, as any one may see by consulting Hamilton Smith.

The *Assyrian* simply implies the King of Assyria. Were the Emperor of Russia to occupy Mosul, he would be *the* Assyrian king; and it is only through Assyria that Russian troops could reach Palestine to assail the restored Jews.

With regard to Tyre and Sidon, I need hardly remind any reader that they are now amongst the most flourishing towns in the East. But as the great and fearful prophecies of Ezekiel relate to the *daughter of Tyre*—identified with her mother city—there is every reason to believe they refer to Britain, which owed its first civilisation—its first cultivated rulers—its first organised government—its sternest, freest, devotedly-national colonists, and its entire commercial importance, to Tyrian, united with Hebrew enterprise. The writer is proud that ethnologists assign him Phœnician blood; and that the Phœnicians of South Wales have ever been true to the Protestant cause.—I remain, yours, &c.

H. J. J.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—The following view, which occurred to me on reading the articles on the last Antichrist, appears capable of embracing many of the historic facts brought forward, and to offer no violence to received opinions. Supposing that the beast which arose from the sea is the whole Roman empire, east and west, as it stood after the Gothic invasion, then the beast coming up out of the earth, having two horns, may be the Greek and Romish Antichristian Churches, which two, I suppose, may well be said to exercise all the power of the first beast. This makes the image of the beast to be the Papal states, with the Pope and his officers. One of the horns of the two-horned beast must accordingly be identical with Babylon the Great.

As to one of the heads of the first beast being slain by a Roman sword, it may be asked whether the invaders did not use Roman tactics in the field, which would certainly, in a figure, be slaying the head with a Roman sword.

P.

May 24, 1853.

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Poetry.

THE CLOUDLESS.

" Sorrow and sighing shall flee away."—Is. xxxv. 10.

1

No shadows yonder!
All light, and song;
Each day I wonder,
And say, How long
Shall time me sunder
From that dear throng?

2

No weeping yonder!
All fled away;
While here I wander,
Each weary day,
And sigh as I ponder
My long, long stay.

3

No partings yonder!
Time and space never
Again shall sunder;
Hearts cannot sever;
Dearer and fonder
Hands clasp for ever.

4

None wanting yonder!
Bought by the Lamb;
All gather'd under
The evergreen palm;—
Loud as night's thunder
Ascends the glad psalm.

NOTICE.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE, PRINTER, EDINBURGH.

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THE QUARTERLY

JOURNAL OF PROPHECY.

OCTOBER 1853.

ART. I.—THE THREE SONS OF NOAH.*

THE names of Noah's sons, which had been given before (vi. 10), are repeated in the 9th chapter, Shem being still placed first and Japheth last, though it is evident from chap. x. 21 that Japheth was the eldest. The frequent naming of Shem *first* seems intended to mark the peculiar honour put upon him as the beginner of Messiah's line, the progenitor of Abraham and of Israel, the centre round which all God's purposes and promises were to revolve.

The way in which Ham's name is introduced intimates that it was on account of his connexion with *Canaan* that he was so specially mentioned. We shall see immediately Canaan's sin: we know that afterwards the nation of Canaan became the great adversary of God's people, in whom the seed of the serpent was especially, during many ages, to find its development; and for these reasons Ham's name is set down here in its connexion with his younger son, as if it were on account of Canaan alone that he is spoken of at all.

Then, again, it is repeated, "These are the three sons of Noah," as if to certify to us that these were all who went into the ark and came out of it along with him. And in reference to these, it is explicitly added, "Of them was the whole earth overspread," giving us, at the very outset of the new world, God's own testimony as to their being the sole fountainhead of mankind, and that to this threefold origin must be traced the various nations, and races, and kingdoms of the earth.

* See Genesis ix. 19–27.

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And whatever have been the rash deductions of one or two hasty reasoners upon this subject, the judgment of all the truly wise and cautiously learned has been an affirmation of the divine declaration.

The old world had one fountain; the new world has three, out of which the population pours forth over earth's surface: yet, in both cases, there is the fulfilment of the purpose of the all-wise Jehovah as to the times, and the places, and the varieties of the race—all contributing to hasten on the fulness of times when the woman's seed should be born.

Ver. 20. Noah takes to husbandry,* not, doubtless, in the spirit of Cain, yet with some sad results. He begins to be a husbandman, or, literally, a man of the ground; and he plants a vineyard. And now, for the first time, we hear these words *vine* and *vineyard*, afterwards to be so well known, and so made use of by God himself among his many symbols of heavenly truth. What associations gather themselves round these words, both in Israel's history and in connexion with the Lord himself! We remember the name Jehovah gives to Israel, "a vineyard of red wine;" and we call to mind Him who said, "I am the vine, ye are the branches."

But Noah forgot how the lawful comforts of life may become instruments of sin. We can hardly suppose that he knew not the intoxicating power of the juice of the grape, unless, indeed, on one supposition, that the altered sky and soil had injured the vine, and infused into it properties which it possessed not before. For this conjecture, however, there is no real ground in Scripture, and we throw it out merely as an idea which might be thought of. Noah *sinned.* The words are not, indeed, such as to imply that brutal drunkenness which is so often and so awfully denounced in Scripture; yet still it is written, "He drank of the wine, and was drunken." Sad position in which to find a saint, even were we admitting the palliations of ignorance, or incautiousness, which have been urged in his behalf! Most sorrowful, most humiliating spectacle! A saint overcome with wine! O horrid and incredible inconsistency! O desperate malignity and power of sin! What grief to his godly children—what a stumbling-block, nay, what a triumph, to his ungodly ones! And this was the man that had stood alone in his purity and righteousness—alone in his resistance of temptation—alone in his testimony

* Or perhaps *returns* to it. See Calvin,—"Noah, though an old man, quietly returns to his former labours." Some think the expression implies a greater amount of needful *toil* than heretofore, in consequence of the deterioration of the ground.—*Pererius Valentinus,* vol. ii. p. 362.

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against sin, and in his condemnation of the world! Ay; this was the man that walked with God when there was not another to walk with him on earth! O fearful and hateful fall! Who can tell the evil which this one false step may produce—the sins to which this one sin may give rise? Sad prospect for the new world when its story begins with the drunkenness of a child of God! Can any one for a moment cherish the thought that he may sin since Noah sinned, or that sin is less hateful in a saint? Most vile and atrocious imagination! As if Noah's fall were written for our example, not for our warning; or as if sin in a saint did not wear even a darker and more hideous aspect than in a daring sinner. Oh, shun each false step! Shun every shadow of an inconsistency; shun every appearance of evil; abhor that wretched, loathsome, brutal sin, so common now—the sin of drunkenness.*

But the sin finds out the sinner. Each sin has its own way and its own time of finding him out; but it never loses sight of him, but tracks him until it has exposed him. Noah's sin soon found him out. His intemperance overcame him, and he was uncovered in the midst of his tent. In Adam's case, we saw the shame which the sin produced, but in Noah's, the wine has made him insensible—it has drowned the consciousness of the sin. He is put to shame, and he knows it not. Ah! surely "wine is a mocker." How it covers with dishonour and contempt!—how it stings and wounds!—how low it lays a man!—in what vile attitudes and circumstances does it present him! And this poor, exposed, uncovered creature, is Noah, the preacher of righteousness! Ah! let him that thinketh he standeth take heed lest he fall.

Ham, who had happened to come into the tent, saw his father's exposure, and went and told it to his brethren, who were without. Shem and Japheth straightway proceeded to cover him, and in a way which at once displayed their modesty and filial love.† In them we see the charity that would hide a multitude of sins.

But here there are some things to be specially noted. There is no reason to suppose that Ham was guilty in this matter, though the usual opinion is against him. It is simply said he saw his father, and told his brethren what he saw; but, to say that he did so in mockery, is quite an infer-

* An old Latin commentator gives five causes of Noah's drunkenness;—1, ignorance of the strength of the wine; 2, having been only used to water; 3, having drunk a large quantity; 4, his old age; 5, drinking it unmixed!—*Valentinus*. See also *Theodoret* in his *Questions*.

† Augustine is not content with this:—"Vestimentum significat sacramentum; dorsa, memoriam præteritorum."

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ence of our own. For aught that the passage says, it might have been with the bitterest grief of spirit, and in order to consult with them as to what was to be done. I do not say that Ham really was grieved at what he saw, but there is no proof that he was not.

The culprit evidently was not Ham, but his son, Canaan. It is singular that in naming Ham here (ver. 22), he should be again designated the father of Canaan.* Surely this was to turn our attention to Canaan as the true actor in this sad scene. And then in the 23d verse, the expression "his younger son," is literally his "little son," meaning his grandson, Canaan, which is confirmed by the words of the awful curse which follow, "Cursed be Canaan." By understanding the passage, we get rid of the difficulty as to the curse being pronounced on Canaan, as well as render the whole passage consistent with itself.†

If Ham was the guilty person, why does he escape? nay, why is an innocent person punished in his stead? Or, if it be said that he is punished in his posterity, why is only one of his sons selected? He had many others; why then are they passed by, and why is the curse made to light on Canaan? Nor does it lessen the difficulty to say that Canaan is cursed prospectively, in reference to his posterity, which were to be the enemies of God's people. This would be wholly to reverse the order of things. It would place the effect before the cause. It would make the stream to be the origin of the fountain, instead of the fountain the origin of the stream. It is not because his posterity were to prove ungodly that Canaan is so specially punished, but it is because Canaan is ungodly that he is cursed, and the curse, like a dark river, flows out of this fountainhead down to posterity, age after age.

We look on Canaan as the guilty one. It was he who had mocked or injured Noah. It was he who had personally exhibited that spirit of ungodliness and mockery of the saints which drew down on him the curse of Jehovah. Whether Ham was an ungodly man we know not. He may or may

* Why Ham should be so often designated the father of Canaan has been asked by many, especially the Fathers; and they generally answer that it was because of the likeness in character between them. The old historians make Ham to be the same as the Persian Zoroaster, and to be the inventor of magic. Augustine makes Ham to signify *heat*, and to be a type of "the hot race of heretics," *hæreticorum genus calidum*.

† Some of the Jewish commentators make "his younger son," in verse 24, to mean Ham's younger son, not Noah's; but this separates the relative too far from the antecedent. However, the Jews say that it was Canaan that first saw Noah's state, and went mockingly to tell his father.

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not have been so. There is no proof on either side. But it is to Canaan's ungodliness that our eye is here so specially turned.

Nor is it any excuse that his grandfather had sinned. Most true, he had sinned. But did that palliate Canaan's profanity? Let us beware of excusing ourselves for our reviling or evil speaking, by saying that it was all true. It may be so; but when sin is found upon a friend or brother, or any one whomsoever, it is not for us to proclaim, but to hide the evil. In our day, it is the opposite spirit that is abroad; the moment sin is heard of, we say, let us expose it—let the press expose it—let us spare no pains, privately and publicly, to expose it. Is not this the very spirit of Canaan?—the spirit for which the curse came down upon him; a spirit of hatred, not of love; of malignity, not of kindness; hatred and malignity sheltering themselves under the proud plea of honest speaking and love of truth? When sin is found upon a brother, there are just two parties to whom we are called upon to declare it—to himself, that it may be repented of; to God, that it may be forgiven. Of course there are cases when necessity is laid on us to go beyond these; but, in general, let such be our rule, lest, perchance, in our fancied zeal for truth and righteousness, we be merely gratifying our own envious feelings, or dislike of a neighbour, or enmity to godliness, or love of gossip—thus giving way, in all its malignity, to the very spirit of the apostate grandson of Noah.

But let us now take up the prophetic curse and blessing of the Patriarch; for it is an awful mingling of both. And we may remark, at the outset, that the use which God makes of Noah, to utter these revelations of his purpose regarding the world and its races, does not give the slightest countenance to his sin. It is not because God heeded not the sin which had been committed, but his desire was to shew especially how he hated *Canaan's* sin—the sin of mocking his saints. "Touch not mine anointed, and do my prophets no harm," was the great lesson he meant to teach; "he that toucheth them, toucheth the apple of mine eye."

This was the first outbreak of ungodliness after the flood; the first exhibition of the principles and feelings of the serpent's seed. In Canaan's mockery we hear the hiss of the serpent. The thing said or done may seem trivial, but God detects its meaning, and would have us notice it as that which he abhors—as that which draws down his curse upon the world. The first post-diluvian curse is pronounced in consequence of the wicked scoffing at the godly. And how

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abominable in God's sight must such mockery be, when he assigns as its punishment such long-lasting evils, age after age, not merely upon the mocker himself, but upon his children, and his children's children!

The curse on Canaan was that of degradation and servitude—"a servant of servants,"—implying servitude of the completest and most abject kind.* Subjection, not dominion; shame, not honour; the lowest, not the highest place;—such was to be Canaan's lot! Nay, more, all this subjection was to be "to his brethren;" that is, to the other tribes descending from Ham, who, in a peculiar sense, were his brethren. For though he was also to be subject to Shem and Japheth, yet his first subjection was to be to his own brethren. This confirms what we pointed out before, that it was not upon the whole families of Ham that the curse was to rest, but upon one of these—Canaan and his posterity. The other tribes of Ham are neither blessed nor cursed. Neither Ham nor his other children are so much as mentioned. Certainly, to be *without* the blessing pronounced on the other two sons of Noah was no small evil, but still there was no curse pronounced save on one.

This curse took place ere long. Whether it actually happened to Canaan personally that he was subject to his brothers, we know not. It is by no means unlikely that such was the case, and that his was the lowest place among all the children of Noah. His posterity soon migrated, and took possession of *Palestine*. While there, they were attacked by one of their own tribes, the descendants of *Cush*—Phœnicians, or Philistines†—and brought under their yoke; and though not constantly in subjection, yet more or less, until the time that Israel entered the land and they became servants of *Shem*, were the Canaanites in servitude to one of their own tribes.

But further, Canaan is to be servant of *Shem*. When Israel entered Canaan, this was most fully verified; in what cases before this, it is not easy to say. But we see it clearly from the moment that Israel crossed the Jordan; for though most were destroyed, yet not all: and in the Gibeonites we have the completest specimen of Canaan's servitude to Shem; for that tribe of Canaanites was specially preserved, just that it might be "hewers of wood and drawers of water to Israel." Of the other Canaanites that were not exterminated, it is said that Israel "put them to tribute," fulfilling the prediction in another form.

But further still, Canaan was to be the servant of *Japheth*.

* Vulgari servitute deterior.—*Calvin*.

† See Faber's *Dissertations*, vol. i. pp. 135–138.

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Of his early subjection to Japheth we know nothing; but when the Median empire overthrew the Babylonian, and inherited its various conquests, such as Palestine and the vicinity, it took possession of the remnants of the Canaanites, thereby subjecting them to the sway of Japheth. And still more, when the Macedonian and then the Roman empire took the dominion, Canaan was made subject to these Japhetic kingdoms. Whichever empire rose, it mattered not, Canaan was still depressed and degraded, a servant of servants still.

It has been the custom to refer to the condition of Africa in fulfilment of this prediction; but the Africans are not Canaanites, they are descendants of another branch of the line of Ham. Some have gone the length of palliating the hateful system of slavery from this passage, as if the descendants of Ham were doomed to bondage. Even had it been so, prophecy, be it remembered, is not given us as our rule of duty. God's predictions of evil are no reason for our maintaining that it is not evil. So, even had Ham's posterity been doomed to chains, that could form no excuse for the horrid cruelties that have been perpetrated upon them. But the passage before us has nothing at all to do with the question in any form. The Canaanites and the Africans are as different from each other as two nations can be; and it is sad indeed,—nay, worse than sad, it is vile beyond expression, when men can take refuge from their crimes in the Word of God, and find extenuation for their cruelties in such a prediction as this.

Let us, however, notice, that Ham gets no blessing. One of his sons gets a fearful curse, and none of the others obtain any blessing whatsoever. Whether this was really meant to intimate that Ham was himself ungodly, and therefore passed by, we can hardly venture to say. It does seem an indirect testimony against him; not, however, for the sin usually ascribed to him here, of mocking Noah, but simply for his not being a man of faith. Shem and Japheth are believing men, and they shew their faith by their works; but Ham, though not a scoffer, is not of God—though not a scoffer himself, he is the father of one—his offspring is openly ungodly. And is this no reflection upon himself?

This, then, is Ham's lot. He is passed over without a blessing. Like Esau he gets neither birthright nor blessing. The shower descends on the fields of Shem and Japheth; but Ham's are left unwatered. The emblem of heavenly favour alights on the tents of Shem and Japheth, but Ham is left without a token. His habitation is covered with a cloud. No fiery sword is brandished against it; but no wing of overshadowing

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love is stretched above it. It is forsaken; that is all. It is not cursed, but it is not blessed. And is not this enough? Simply to be left without a blessing, to be passed by, when the tokens of love are so largely distributed among others:—ah, this is of itself enough!

We do not need to proclaim the curse in its fulness, to arouse men to flee from coming wrath. We do not require to speak of fire and vengeance, and the undying worm. When we say "You will be left unblest," we say enough to terrify and appal every conscience that understands what we mean. To be passed by! to be unnoticed by God! to be left unblest! oh! this would be of itself wretchedness unutterable;—there would be enough of hell in this to make the lost soul wish that he had never been born! Yes, better not to have been born than to remain unblest. Better not to have come into God's world at all, than to remain neglected and unheeded by Him whose world it is, and in whose favour is life.

In connexion with this passing by of Ham, we cannot fail to notice the world's subsequent history. He gets no blessing from God; but this does not hinder his descendants from rising to the pitch of this world's grandeur. And accordingly Nimrod takes his place at once among the mighty men of earth; and since his day what power, what riches, what grandeur, what majesty has the world seen in such kingdoms as those of ancient Egypt and India! Yet all is of earth and Satan. God has not been there. They stand before us, exhibitions of an unblest race. Canaan's curse of servitude is not upon them; but the absence of the blessing is but too visible. And out of what nations has God drawn his people in all ages? Not from those of Ham, but of Shem and Japheth. I do not mean to say that God has not had a people among Ham. The Queen of Sheba and the Ethiopian ruler are instances of the contrary, and we know that in the fourth and fifth centuries there were flourishing churches in Africa. But looking upon the world's history as a whole, and looking round us upon the nations of the earth as they are at present, can we fail to see that the unblest Ham has furnished comparatively few of the great multitude that no man can number? The day is coming when Ethiopia shall stretch out her hands to God; but that is the day when all curses are cancelled, and the want of blessing fully supplied. Meanwhile it is not so. God's chosen are at present from Japheth; even Shem, because of Israel's unbelief, being for a time passed by. If we might use the expression, we should say, this is Japheth's dispensation. It is on him that the blessing is specially descending in these days.

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Thus does God pronounce and carry out his eternal purposes. This world is not left to chance or to man, for its curse or for its blessing. All is of God—the giving and the withholding—the gathering in or the leaving out. He is the Sovereign Jehovah, and his sceptre who can dispute—his right either to bless or not to bless as seems best to him? "O the depth of the riches both of the wisdom and knowledge of God!"

The blessing on Shem (ver. 26) is an *indirect* one, yet not on this account the less full and glorious. It does not look like a blessing upon him, but seems the mere utterance of praise to Jehovah. Yet it is this that makes it so rich and all-containing. Instead of turning to Shem, Noah turns to God; instead of fixing his eye on his son, he raises it up to Jehovah in heaven, and in this posture he gives vent to his feelings of joy and triumph. In thus looking upwards and forwards—for he does both at once—what does he see? He sees the Infinite God, whose name is Jehovah, stooping to become peculiarly the God of Shem and his offspring. He sees this Jehovah bending over Shem in his sovereign love, and vouchsafing towards him his special favour, saying, as it were, to him, even as to Israel afterwards, "I will be your God, and ye shall be my people; I am a father unto thee, and thou art my first-born." Noah sees the divine choice thus resting on Shem; he sees the divine purpose gathering round Shem's posterity in its fulfilments; he sees Jehovah's love going forth in its sovereignty to this son; and in all this he greatly rejoices; because of this he gives praise. The vision that opens up before his eye—a vision of coming ages—is that of Shem taken under the gracious wing of Jehovah,—Shem singled out among his brethren as the object of divine regard,—Shem brought into such a relationship with God as to have the name of Jehovah named upon him, as his God, in a way such as his brethren were not to be honoured with. It is for this that he praises. He sees Jehovah fixing on Shem as the link between God and man, as the depositary and fountainhead of blessing, as the centre round which the divine purpose is to revolve, as the family in whose history the promise as to the woman's seed is to be fulfilled,—and in contemplating this he exclaims, "Blessed be Jehovah, God of Shem."

It is thus that the words contain and declare a far richer and mightier blessing to Shem than if they had been directly spoken to him, as some suppose them to be.* They imply, to

* Faber renders the words, "Blessed be Shem of Jehovah my God," following Kennicott.

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the full, all that in that case would have been declared, while they exhibit and seal to him something more glorious than even the blessing, viz., the loving-kindness of the Lord. In this case, instead of having the stream pointed out to us, we are taken at once to the fountain; instead of being led to infer what the fountain is from what the stream is predicted to be, we are made to infer the stream from the fountain, saying, "If such be the fountain, what must be the stream? if Jehovah has declared himself to be the God of Shem, what is there that he may not expect at his hands?" *

The next verse has generally been considered the blessing of Japheth. That it contains within it a blessing to Japheth I do not doubt,—"God shall enlarge Japheth;" but it seems to be rather a continuation of Shem's. This will appear more clearly as we proceed.

According to the way in which the verse is usually understood, there are two distinct predictions: first, God shall enlarge Japheth; secondly, Japheth shall dwell in the tents of Shem.

The former of these has been very visibly accomplished. In no common way, and far beyond either of his two brothers, nay, almost beyond both of them together, has God enlarged Japheth. "In the original colonisation of the world, he occupied all Europe, a full moiety of Asia, and the whole of America." † It may be somewhat difficult in the present day thoroughly to disentangle the different tribes and nations, but even to our own times has this remarkable enlargement of Japheth been perpetuated. But the second part of the prediction is by no means so obvious, if understood as it usually is. The history of the world at no time shews us Japheth dwelling in the tents of Shem to any great extent. In the early ages we see Ham, not Japheth, dwelling in the tents of Shem, as when the nations of Canaan occupied the Promised Land. There have been occasional instances of Japheth's occupying the tents of Shem, but very partially. He has occupied the tents of Ham as truly; nay, and both Ham and Shem have occupied his. What, for instance, is the most noted of all the tribes of

* "Shem signifies name or renown; and his, indeed, was great in a temporal and spiritual sense. His chief renown was that he was destined to be the lineal ancestor of the blessed seed of the woman."—*Hales,* Analysis of Chronology. *Augustine* remarks, "Sem, de cujus semine in carne natus est Christus, interpretatus NOMINATUS. Quid autem nominatius Christo cujus nomen ubique jam fragrat, ita ut in Cantico Canticorum, etiam ipsa præcinente prophetia, unguento comparetur effuso."— *City of God,* b. xvi. c. 2.

† Faber's Eight Dissertations, vol. i. p. 171. The name Japheth signifies enlargement, and the promise seems to refer to the enlargement both of race and of territory.

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Shem (I mean Israel) doing at this moment? They are occupying the tents of Japheth. If the above, then, be the true meaning of the passage, this second part of the prediction is strangely indistinct. History has not verified it. It cannot be said to be a great historical or ethnographical fact, that Japheth has dwelt in the tents of Shem.*

But there is another view of the passage which accords more strictly with history, and suits the words of the original equally well. In our version we have, "*He* shall dwell in the tents of Shem." Now, there is no "he" in the original, so that we ought to read the passage straight on, as if there were no such word to break the sense and alter the person spoken of. We read the clauses thus:—"God shall enlarge Japheth, and (or but) shall dwell in the tents of Shem." Thus read—it is God, not Japheth, that is to dwell in the tents of Shem.

That God has thus dwelt in the tents of Shem, no reader of the Old Testament, no one who remembers the history of Israel, will think of disputing. He declared beforehand that he meant to do so. He did so in the most explicit and solemn way in which it is possible for us to conceive of his doing so. He did so not for a brief period, but for ages and generations. He pitched his tent in the midst of their tents. He erected his temple in the midst of their land. And though at present he has forsaken his dwelling, so that Israel is left without their former guest, yet he has assured them that he means to return and take up his abode with them, in greater glory and with more abiding permanence than before. For ages God took up his dwelling in the tents of Shem, and that in a way shared by neither of the other two brothers; in a way regarding which there could be no possible mistake—a way which history without question recognises and records.

His appearance to Abraham as the "God of glory," was his intimation of this.† His continuation of his favour towards Isaac, and Jacob, and Joseph, was a still farther indication of this. His sending his pillar-cloud to rest above them as they went forth out of Egypt, and as they marched through the wilderness, was something yet more unmistakable. And the whole history of Israel, from first to last, is just a history of Jehovah dwelling in the tents of Shem; so that we may say,

* Scripture points out a fact the very opposite, when it says (Ps. lxxviii. 55), "He cast out the heathen before them, ... and made the tribes of Israel to dwell in their tents."

† If Melchizedec were Shem, as the Jews say, the prophecy is yet more remarkably verified. See the mention of this tradition by Jerome on Isaiah xli., *Works*, vol. iv. p. 137.

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even in reference to that past history, though it is but a figure of good things to come. Behold the tabernacle of God is with men, and he will dwell with them, and God himself shall be with them to be their God.*

Art. II.—PROPHETIC POETRY.

In none of the early hymns of the Church now extant do we find any allusion to the Second Coming of the Lord. The oldest Christian hymn, that of Clement of Alexandria, to the praise of Christ, contains no reference to the great day of promise;† and the other two brief Greek hymns of the same age, the Morning and Evening Hymns, are of the same character.

The Latin poem entitled *Genesis*, usually given at the end of Cyprian's works, and ascribed by some either to that Father or to Tertullian, makes no mention of the Church's hope. In Ambrose's hymns there is the same silence. In the ninety-four Greek hymns, or fragments of hymns, which *Daniel* has collected in the third volume of his hymnological Thesaurus, we can trace no reference to the Advent, nor even to the resurrection. The same may be said of the hymns of the Nazianzene Gregory, who wrote about the end of the fourth century: for, while they occupy about three hundred folio pages in his published works, the only allusion to the Lord's coming that we find is in the Exhortation to Virgins, at the close of which he calls on Christ's virgin-band to watch for the Bridegroom, that they may behold his beauty, and be made partakers of the glories above.‡

The hymn of Prudentius on the funeral rites of the dead contains in it a fuller utterance of resurrection-hope than any other poem of these early ages. It is a noble piece, though it makes no mention of the coming of Him who is to accomplish that resurrection of which he speaks so well.

Apollinaris was a Millennarian, and he wrote hymns; but

* See such passages as the following, in illustration:—*The past*—Ex. xxv. 8; xxix. 45, 46; Deut. xxxiii. 12; 1 Kings vi. 13; Ps. lxviii. 16-18; lxxvi. 2; cxxxii. 14. *The future*—Ezek. xxxvii. 26; xliii. 7; Zech. ii. 10, and viii. 3.

† This old Greek hymn the reader will find in Daniel's Thes. Hymnol., vol. iii. pp. 3, 4. It belongs to the end of the second or beginning of the third century.

‡ It is well to notice that Gregory's tragedy, "Christ Suffering," in which there are fine things no doubt, seems more fitted to exalt the Virgin than the Virgin's Son. It is sad to observe how early the Fathers became infected with Mariolatry.

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as to the nature or quality of these we know nothing.* They have not been preserved. In all likelihood he made his verse the vehicle of the truths he held. His name is handed down to us simply as that of a heretic. But as we have no works, nor even fragments, of his preserved, save in the pages of his opponents, we need not be too hasty in believing his heterodoxy, especially seeing he was a Millennarian, and also because it is admitted by his adversaries that his errors arose from an ardent zeal in behalf of the supreme Godhead of Christ, and a fear lest the speculations of the age should tend to lower or dilute that doctrine. Men are at length beginning to open their eyes to the fact, that Church history, up to the time of the Reformation, has been wholly one-sided. The "Fathers" smothered all truth that was not convenient for them to hear uttered, and lied away the reputation of the good and true, without mercy or remorse. Always excepting Augustine, we may say, that in reading the Fathers, we are reading either the words of a Diotrephes, loving to have pre-eminence, and "prating" against all opposers with "malicious words;" or those of a Pusey, bent at all hazards on defending "mother Church," and putting down, *per fas aut nefas*, every whisper of dissent and utterance of honest spirituality which, taught of God, not of man, struggled to express itself in words not quite canonical, or in ways which would have cast a slight upon the ecclesiastical dictators of the age.†

Century after century passes on, and we find nothing of Chiliasm either in poetry or prose. The only pieces approaching to this subject are the following. The first which we quote is hardly known, yet it is worth preserving. Daniel, from whom we take it, says nothing of its authorship.‡

* Apollinaris lived and wrote in the fourth century. The fullest account of him, or at least of his poetry, is in the Preface to Duport's Greek Metrical Version of the Psalms. See also Mosheim and Neander.

† In Athanasius we find frequent attacks upon Apollinaris, more or less severe. The following, of Basil, however, in one of his letters to the Western Bishops, is one of the sharpest we have read. "We warn you concerning Apollinaris, a man who has, in no small degree, grieved the Churches. By his facility of writing on every subject, he has filled the world with his productions, in contempt of the preacher who cautions us against many books (Eccles. xii. 12). What he writes on theology is not founded on Scripture, but on human reasonings." Then we have Basil's distorted description of his millennarianism:—"He has written fabulously (μυθικως), or rather *judaically*, concerning the resurrection. In these writings he says that we are again to return to the observance of the law, to circumcision, to the keeping of the Sabbath, to abstinence from meats, to sacrifices, to temple-worship in Jerusalem, so that we shall become Jews again instead of Christians."—Ep. 74, Works, vol ii. p. 876.

‡ Thes. Hymnol., vol. ii. p. 380.

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"Hora novissima, tempora pessima sunt,—Vigilemus.
Ecce, minaciter imminet Arbiter ille Supremus!
Imminet, imminet, ut mala terminet, æqua coronet,
Recta remuneret, anxia liberet, æthera donet,
Auferat aspera duraque pondera mentis onustæ,
Sobria muniat, improba puniat, utraque juste.
Ille piissimus, ille gravissimus, ecce, venit Rex!
Surgat homo reus! Instat homo Deus, a patre judex."

We have also a long hymn "On the Day of Judgment," in which, as indeed in all others of this period, we find nothing but a very vague utterance of solemn feeling respecting judgment, in which there is more of the unpardoned sinner's terror than of the saint's assured hope of glory. Here are a few stanzas:—

"Appropinquat enim dies,
In quâ justis erit quies,
Quâ cessabunt persequentes
Et regnabunt patientes.*

"Dies illa, dies vitæ,
Dies lucis inauditæ,
Quâ nox omnis destruetur
Et mors ipsa morietur!

"Ecce Rex desideratus
Et a justis expectatus,
Jam festinat exoratus,
Ad salvandum præparatus."

There is, besides, the striking hymn, in the same solemn tone,

"Apparebit repentina dies magna Domini,
Fur obscura velut nocte improvisos occupans.
Clangor tubæ per quaternas terræ plagas concinens
Vivos una mortuosque Christo ciet obviam.

"Tunc fideles ad cœlestem sustollentur patriam
Choros inter angelorum regni petent gaudia
Urbis summæ Hierusalem introibunt gloriam
Vera lucis atque pacis in qua fulget visio."†

In an old Latin rhyme, containing exhortations "De Vitâ Monastica," we have these lines on the evils of the last days:—

"Mundus finem jam minatur
Qui tot malis inquinatur,
  Quod prædixit Veritas;
Charitas jam refrigescit,
Omnis sanctus obmutescit,
  Abundat impietas.

* This is one of the nearest approaches to the reigning with Christ, which is our hope. It is, however, vague enough.

† Daniel's Thes. Hymnol., vol. i. pp. 194, 195.

"Potens ridet impotentem,
Sic astutus innocentem
Adolescens veterem.
Vir a pari supplantatur,
Patri puer adversatur,
Dives spernit pauperem.

"Sanctus is hodie putatur,
Qui nunc minus inquinatur
Malis et criminibus.
Formam vitæ si requiris,
Non hanc quæris jam in viris
Sed in voluminibus."*

About the same period we have the hymn *Sensus quis horror percutit*, upon the Judgment, and the well-known *Dies iræ*. But in the poetry of these ages we find nothing save general references to death and judgment—in very solemn strains, no doubt, but with little reference to Scripture, or to God's purposes as revealed in the prophetic Word. The Church's present standing before God, as accepted in the Beloved, was not more completely lost sight of than the Church's *Hope*—the first resurrection, the inheritance, the kingdom, the glory. Satan had now got the Church, or rather we should say that community calling itself the Church, to believe that this was her rest, and that it was not polluted. He had succeeded in persuading her that this was the time when she was to reign on earth, and enjoy her heritage. Hence, all the hymns which point at all to the future, have a gloomy tinge. They are more the utterances of fear and sadness than of hope and gladness.

At this period, also, or, to speak more definitely, about the year 1100, we have the *Noble Lesson* of the Vallenses, which contains several allusions to the last days and the coming of the Lord. Thus they speak: "O brethren, hear a noble lesson! We ought always to watch and pray, for we see that the world is near to its end. We ought to strive to do good works, since we see that the world approaches to its termination. Well have a thousand and a hundred years been entirely completed since it was written, that we are in the last times. We ought to covet little, for we are at what remains. Daily we see the signs coming to their accomplishment, in the increase of evil and in the decrease of good. These are the perils which the Scripture speaks of, which the Gospels have recounted, and which St Paul mentions, that no man who lives can know the end. . . . . Many signs and great wonders

* Fabricii Bibl. Lat. med. et inf. ætatis, vol. iii. p. 913. There is a similar hymn in the Paradisus Animæ, which contains some solemn stanzas.

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shall be from this time forward to the day of judgment. The heaven and the earth shall burn, and all the living shall die. Then shall all rise again to life everlasting."*

Gradually the light began to dawn. Scripture began to be looked into, and the hope of the Church to rise into view. Even before Popery was struck from its European throne, there are intimations of a reviving faith, both in the work which the Lord did when he came the first time, and in that which he is to consummate when he comes the second time.

Just before the Reformation, Sir David Lindsay wrote his poem "On the Monarchie." This early Scottish poet has one or two passages in the prophetic vein. Indeed, part of his chief work is a paraphrase of Daniel's description of the four Gentile monarchies. He describes first the "golden world of the Assyrians," then the "silver world of the Persians," then the "copper world of the Greeks;" then we have the following passage, relating to the fourth empire and the last times:—

> "Now in the world of iron mixed with clay,
> As Daniel at length hath done indite,
> The great empires are molten clean away.
> Now is the world of dolor and despite;
> I see nought else but trouble infinite;
> Wherefore, my son, I make it to thee kend
> This world, I wot, is drawing near its end.
>
> "Tokens of hunger, death, and pestilence,
> With cruel wars both by sea and land;
> Realm against realm, with mortal violence,
> Which signifies the last day even at hand."

In his Fourth Book we have a short "description of the Antichrist," from which we extract a few lines. He first gives the Popish idea of Antichrist:—

> "And some say that mischievous man
> Descend shall of the tribe of Dan
> That should be born in Babylon,
> The which deceive shall many one.
> Infidels shall of every airt
> With that false prophet take a part,
> And here Enoch and Elias
> Shall preach against that false Messias."

He then goes on to correct this idea, and to shew that there are many Antichrists, and that there could not be a greater one than was occupying the Papal throne. After this, he paints "the most terrible day of judgment." After telling us that the time was hidden from men and angels, he gives the

* We take the above translation from Faber's Vallenses and Albigenses, pp. 399, 413.

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conjectures as to the ages of the world, and calculates how near is the great day :—

"And then the Lord Omnipotent
Shall come to his great judgment.
Christ says the time shall be made short,
As Matthew plainly doth report,
That for the world's iniquity
The latter time shall shorten'd be,
For pleasure of the chosen number,
That they may pass from care and cumber.
So by this count it may be kenn'd
The world is drawing near an end.
* * * *
So by these tokens doth appear
The day of judgment draweth near.
* * * *
Since no man knows the hour nor day,
The Scripture bids us watch and pray,
And for our sins be penitent,
As Christ would come incontinent."

Then, having described the judgment and the sentence, he describes the scenes after judgment, the new heavens and earth :—

"From earth up to the heaven's empire,
All shall renew'd be by that fire,
Purging all things material
Under the heavens imperial;
Both earth and water, fire and air,
Shall be more perfect made and fair;
The which before had mixèd been
Shall then be purified and made clean:
The earth like crystal shall be clear,
And every planet in his sphere
Shall rest. . . . . .
* * * *
So heaven and earth shall all be one,
As sweareth the Apostle John.
The great sea shall no more appear,
But, like a crystal pure and clear,
Passing imagination
Of man to make narration.
* * * *
Then shall be seen that bright Jerusalem
Which John saw in his Revelation."

There is a poem of the middle of the sixteenth century, by Thomas Bryce, called "The Wyshes of the Wise," which in many of its breathings echoes the Church's cry, "Even so, come, Lord Jesus."

"When shall the time of travail cease,
Which we with woe sustain?
When shall the day of rest and peace
Return to us again?

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When shall Jerusalem rejoice
  In him that is her King,
And Zion hill with cheerful voice
  Sing psalms with triumphing?
When shall the blood revengêd be
  Which on the earth was shed?
When shall sin and iniquity
  Be cast into the dead?

* * * *

When shall the trump blow out his blast,
  And thy dear babes revive?
When shall the whore be headlong cast
  That sought us to deprive?
When shall thy Christ, our King, appear,
  With power and renown?
When shall thy saints that suffer here
  Receive their promised crown?"

There is an old Scottish poem, of date 1589, called "The Winter Night," upon the first and second comings of the Lord, by James Anderson, minister at Collace, in Perthshire. He was evidently looking eagerly for the Lord's coming, and gives vent to his longings in this poem. He thinks the signs had all appeared, and that therefore the Lord might be expected without delay:—

"Let not the faithful be dismay'd,
Nor of that day be aught afraid,
But joyfully lift up their head,
    To meet their Groom that day.

"And when they see the signs appear,
Let them rejoice and make good cheer,
For their Redeemer draweth near,
    Who shall them bless for aye.

"They shall be reft into the air;
To meet that King shall end their fear,
And give them joy for evermair,
    Which never shall decay."

About the same time Barnaby Barnes struck his lyre in England to such notes as the following:—

"Ride on in glory, on the morning's wings,
  Thrice puissant conqueror, in glory ride;
  That heaven, as horse, courageous doth bestride,
Who, whither thou disposest, succour brings.
Ride on the glorious cloudes, high King of kings!
  Thy conquering sword gird to thy puissant side;
  Bright soldiers muster up, whose armies guide,
Ranged into quadrains and triumphant rings.
  That shameless strumpet of proud Babylon,
Which thine apostles kills and prophets stoneth,
  With cup full of abomination,
Which poisons millions, and no man bemoaneth,
  With her false, proud, and Antichristian rout,
  Suppress and put to slaughter round about."

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A little after this, Fulke Greville, Lord Brook, concludes one of his sonnets with this prayer, in behalf of Israel, and for the speedy coming of the Lord to put an end to all iniquity:—

> "Yet, Lord, let Israel's plagues be not eternal,
> Nor sin for ever cloud thy sacred mountains;
> Nor with false flames, spiritual but infernal,
> Dry up thy mercy's ever-springing fountains.
> Rather, sweet Jesu, fill up time, and come
> To yield the sin her everlasting doom."

In the same age we find William Hunnis thus representing the Lord as speaking to a sinner:—

> "Awake from sleep, and watch a while,
> Prepare yourselves to pray,
> For I mine angel will send forth
> To sound the judgment-day;
> That mine elect and chosen sort
> Might find my saying true,
> How that the time I shorten will
> For them, and not for you.
> Awake, I say, awake, awake!"

A little after, we find in Stephen Gosson the following conclusion to one of his papers called *Speculum Humanum*:—

> "Thou God, therefore, that rules the rolling sky,
> Thou Lord that tends the props whereon we stay,
> And turns the spheres, and tempers all on high,
> Come, come in haste, to take us hence away."

Here we must stay our search, which, while it gets easier, brings forth such abundance, that the difficulty of *selection* becomes considerable. We hope to resume it ere long.

Art. III.—OCCUPY TILL I COME.

That there is no warrant in the Word of God for the general expectation of the conversion of all nations by the gospel, and that such an expectation is fallacious and injurious, is one of the first principles of pre-millennialism. It is also one of the most offensive points of the pre-millennial creed to many, and one which its adversaries load with ill names, and charge with being fruitful in evil tendencies. Among other things, it is said to paralyse missionary exertions, to furnish excuses for neglecting to carry out the commission of the Saviour, and is

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an opiate to ease the mind under failure. Without boasting, it may be confidently said, that the doctrine has *not* had any such paralysing effect; but, on the contrary, those who hold it say that it is a strong and healthy stimulant to exertion, providing (instead of an unwarranted hope) motives both solemn and glorious, growing out of coming judgments and a coming Saviour, which those cannot feel who expect to slide gradually and comparatively at ease into the millennial glory. Those who feel these motives do not wish to be excused from any service which their great Lord assigns to them, nor can they make use of the doctrine so dear to their hearts to extenuate their own shortcomings, and to comfort themselves under sinful neglect or failure caused by their own negligence.

It is proposed in these papers to inquire whether the Church ought not to take blame to herself for the present low state of things and her own comparative inefficiency, while acknowledging that all power is of God, that the present condition of the world is such as is predicted in the New Testament, and that there is no reason to expect universal conversion until HE returns who "shall have dominion from sea to sea, and from the river unto the ends of the earth."

It has been repeatedly asserted from the pulpit, on the platform, and by the press, that if the professing Church had been faithful to her charge, the success of the gospel would have been much greater, many more souls would have been converted, and many countries now overspread with the darkness of heathenism would have been rejoicing in the light of the gospel. By the Church being faithful to her charge, four things are intended—*spirituality*, *liberality*, *prayer*, and *zeal;* and the accusation brought supposes that there has been a great deficiency in all these respects, that the Church has been comparatively worldly, covetous, careless, and prayerless, and that this state of things has hindered the gospel, and caused the Holy Spirit to withdraw his presence from the Church, and to withhold his power from her efforts.

On the other hand, these accusations are met by remarks of an opposite character. It is said, All the souls have been saved whom God appointed to salvation, and who were redeemed by the blood of Christ; and that for any one to assert that more might have been saved than have been saved if the Church had been more diligent, and that souls have been eternally lost by the negligence of others, is contrary to sound doctrine, and subversive of the first principles of religion.

Let us suppose, on behalf of both these parties, that they mean well in what they say. The first class look chiefly to

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the commands of Christ, and their own responsibility; they glow with love to souls, and pant to save them. The second class enter their protest against the sentiments of the first, because they fear lest the honours of divine grace should be reflected on, the eternal purposes of God overlooked, and the work of the Holy Spirit denied.

Let us look calmly at these opposing views, in connexion with certain evident facts, and endeavour to come to some conclusion on this important subject. The question I propose to discuss is the following:—

Seeing that things are not with us as they ought to be, either as regards holiness or usefulness, is it wrong to lay the blame of this low state of things upon the people of God, and ought they not to be greatly troubled on these accounts? Or, in other words,—*Is it wrong to tell the people of God, that if they had acted differently, their spiritual condition would have been better, and their usefulness greater?*

I shall first search out some *facts* which Scripture and the history of the Church furnish, and then we may be prepared to deduce some inferences.

1st Fact.—Christ gave his apostles and disciples the most plain and express command to promulgate his gospel as extensively as possible. The terms he uses are, "all the world," "all nations," "every creature."

2d Fact.—Those to whom these orders were given acted upon the command of their Lord, and were eminently successful. Their success was achieved against the greatest and most fearful opposition, and has never yet had a parallel in the history of the Church.

3d Fact.—Those servants of Christ on whom this high honour was conferred were men of a peculiar character, they had many holy gifts, and much heavenly grace. They were devoted wholly to their work. They were unsecular and unearthly men, having little to do with this world's politics, honours, or professions, living much in the element of communion with God.

4th Fact.—We learn from the writings of these honoured men, that they were tremblingly alive to the interests of the cause in which they were engaged. Though most dependent, and very sensible of their own insufficiency, *they acted as if the prosperity and advancement of the cause of Christ might be hindered by their unfitness and unfaithfulness, or by the sinfulness of the professors of Christianity.* We never find them falling back on God's decrees as an excuse for failure, or a reason for ceasing to make use of every means. These

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various assertions admit of proof, which had better here be adduced.

1. It is evident that Paul feared lest the gospel should be hindered by his unfitness or unfaithfulness. "We suffer all things, *lest we should hinder the gospel of Christ*" (see 1 Cor. ix. 19–27). In the same Epistle he says, "Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect" (1 Cor. i. 17). By this expression he evidently means the preaching of the cross. The idea conveyed is, that if he preached it with wisdom of words, with human eloquence, or with a view to human applause, instead of doing it with simplicity and with a view to God's glory, he would preach in vain—God would not work with him; and surely he would be greatly to be blamed, and would be guilty of that which he was so afraid of doing, "hindering the gospel of Christ."

2. There is a connexion traced between the consistency, prayerfulness, and liberality of the primitive professors of the gospel and the extension thereof, as also between their inconsistency and its being retarded in its course. In many places the apostle connects together the prayers of the saints and the extension of the Saviour's cause (Phil. i. 19; 2 Thes. iii. 1). In one place, at least, the progress of the truth and the liberality of the saints are identified—"Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly to preach the gospel in the region beyond you" (2 Cor. x. 11–16). The connexion between the zeal and consistency of the Church and the success of the gospel is set forth in Phil. ii. 15, 16:—"Shine ye [see margin] as lights in the world, holding forth the word of life, that I may rejoice in the day of Christ that I have not run in vain, nor laboured in vain." Holy John also says to his beloved children, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." Paul also speaks of the subverting of the hearers by certain doctrines (2 Tim. ii. 14), and of "God's word not being blasphemed" (Titus ii. 5), which implies that it would be, and souls stumbled, unless his advice was taken.

3. As regards the decrees of God. I can find no instance in which they are used as a palliative, excuse, or plea for indolence; but I find one who had deep insight into them, and who bowed adoringly before the wisdom and sovereignty displayed in them, so acting as to leave us, who have not his prophetic foresight nor doctrinal knowledge, a pattern well worthy of our imitation. Paul was informed by the Holy Spirit con-

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cerning the apostasy and rejection of the Jewish nation, and yet this did not hinder his exertions on their behalf. After having, in Romans, 9th chapter, shewn that they were, as a nation, about to be rejected and expelled, he immediately, in Romans x. 1, cries out, "My heart's desire and prayer to God for Israel is, that they may be saved." This desire does not refer to the called remnant, "according to the election of grace," but to the *nation*. His whole conduct towards the Jews as a nation, as recorded in the Acts of the Apostles, shews that his actions were not influenced by his views of God's decrees, but by love to the commands of Christ, and faith in his promises. He preached everywhere "*first* to the Jew." He invited all; he prayed for all; he left it to the Lord to fulfil his own decrees, and he laid the blame of the rejection of the gospel, even by the rejected nation, at their own door (Acts xiii. 46). In thus acting, Paul resembled Moses, who, though he knew what would be the conduct of Israel, and the consequences thereof, used every means to prevent those things coming to pass which he had positively predicted (see Deut. xxxi. 28, 29). The light of prophecy did not lead either of these holy men from the path of duty; in that part they persevered, and in thus acting they imitated God, who, though he knows the end from the beginning, and has arranged all things with a view to his own glory, addresses his creatures with various exhortations, warnings, and threatenings, suited to their circumstances and talents.

Passing on from the days of the apostles, we come to a—

5th Fact.—When that devoted spirit which characterised the days of the apostles left the Church, and error and worldliness prevailed, the cause of Christ retrograded rather than advanced. When the Church ceased to be prayerful and spiritual, instead of Christianity gaining upon heathenism, the opposite was the case, until the great apostasy stood forth to curse the earth, instead of a living Church to bless it.

6th Fact.—No one I expect will question that the commission of Christ stands in all its force at the present moment. All will allow that the Church of Christ is as much bound "to go into all the world and preach the gospel to every creature" as the apostles were; and that we sin against Christ in refusing to go forward in his work, as much as the apostles would have done had they refused to do so. Further, if the command is still binding upon us, have we not every reason to believe that the *promise* of help belongs to us, and should we not seek to honour God by expecting his presence and blessing?

7th Fact.—It is well known that, during several generations,

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the Protestant Church did almost entirely neglect the Lord's command to spread the gospel. During these ages of inaction and cessation from missionary work by the true followers of Christ (the false Church was still aggressive), God did not interpose by any display of miraculous power, nor give any new commission to his people. The result was, no further extension of the Saviour's kingdom took place; but Popery for several years gained upon Protestantism, and recovered in France, Bohemia, and other places, much of its lost ground.

8th Fact.—That when the Church did again arise to this work, success attended her efforts, and no efforts made by any real Christians of any orthodox denomination have been in vain: some souls have been gathered by *all* missionary efforts. A close examination of the results of modern missions would, it is believed, also lead to the conclusion that in proportion to the prayerfulness, liberality, and dependence of those engaged, has been the success granted.

It does not appear to me that either of these eight *facts* can be contradicted. Looking at them in connexion with the requirements of God's Word; the obligations under which Christians acknowledge they are laid; and the means, talents, gifts, and property which God has intrusted his people with;—I infer the following things:—

1. That the Church has not done what it *ought* to have done, and what it *could* have done; that is, the Church has not faithfully used the means which God has provided, and which he has promised to bless; yea, which he has already owned. The Church could have given more largely, have sent out more missionaries, have offered more prayers, and have sought to be more efficient in every department of Christian labour.

2. If the Church had done what it *could* have done, and *ought* to have done, are we not warranted in inferring that God would have granted a richer blessing? Are the words of James, so true personally, totally inapplicable in a relative sense,—"Ye have not, because ye ask not, or because ye ask amiss"? God *has* always worked when his people have laboured; and might we not expect, that had she done more, God would have have done more *by her?*

3. Surely it cannot be wrong to reproach the Church with unfaithfulness, under such circumstances, especially seeing the useful ends which are answered thereby. *God's character is vindicated.* He points to our negligence, and says, "*Therefore* the showers have been withholden." We hear him saying, "Arise and work, and I will be glorified." "Bring

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the tithes into the storehouse; prove me now, and see if I will not open the windows of heaven and pour you out a blessing." *Penitence is produced.* By such reflections we are led to humble ourselves before God, and, at the same time, *fresh zeal is inspired into the heart;* and we burn with strong desire to do more for God. On the other hand, if no blame is felt to belong to us, we can feel no penitence, but shall rest satisfied with our imperfect and feeble efforts.

4. We infer, that to fetch arguments against these statements from the decrees of God—the limited aspect of Christ's death, or the absolute necessity for the work of the Spirit (all of which I admit freely), has really nothing to do with the question of *blameworthiness.* Who is prepared to apply this line of argument to all other points, and to bring it to the test of Divine truth? Let us try. If the argument be worth anything, it will be capable of application to other matters, *providential* and *spiritual.* But who regards God's decrees as a rule for our conduct, or an excuse for our negligence in providential things? Would not the application of the rule which some contend for, land us in fatalism? We use all our efforts to attain a certain end, and if we fail, we may then say, "It is the Lord," and take comfort from God's overruling purpose; but no wise man does so before. Who would not tremble at the parent who, having neglected to train his children, should, when they turn out reprobates, endeavour to comfort himself with the thought that they were not chosen to eternal life? This would perhaps be a fact, but it would not avail to excuse his neglect, and would be a vile perversion of a holy doctrine. If a child of God, in consequence of neglect of the means, and careless walking, were to fall into sin, or sink into despondency, should we be satisfied with hearing him attribute all to the lack of Divine influence? This, too, would be *true,* but a truth out of place, and not the *whole truth.* Thus we see that the same principle, followed out in spiritual things, leads to antinomianism. I might add, will this line of argument avail at the judgment-seat? We are sure that it will not; but that then there will be no excuse found for sin, no means of casting the blame upon God.

But let us inquire whether such an application of the Divine decrees, with reference to the Church, is warranted by the *facts* of Scripture. We have already glanced at God's purposes concerning the Jewish nation, and the conduct of Moses and Paul, who were admitted to the knowledge of God's designs, and have seen that, while they anticipated and foretold

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sinfulness on the people's part, and judgment on God's part, they did all they could to *prevent* the sin, and avert the judgment; and that they both declared God to be *just*, and the people *without excuse.* Let us now look at another fact or two. On account of its own importance, and for its appositeness to the case in hand, the death of Christ claims first attention. If any fact could be excused on the ground of the Divine decrees, it is this,—it was so indispensable, so absolutely necessary, so infinitely glorious and beneficial in its results; while, by it, the malice of hell was made to subserve the designs of love. But all this did not in the slightest degree excuse the actors in this awful yet glorious event. The malice of hell was as black, the envy of the Jewish priests as monstrous, the perfidy of Judas as execrable, and the wanton cruelty of the Jews and Roman soldiers as hideous, as if no Divine purpose had originated, no Providence overruled, no glory beamed from the scenes of Calvary.

There are other facts illustrative of the same idea, viz., that the Divine purpose being fulfilled, does not extenuate man's commission of evil, or excuse failure as regards good. The case of Saul, king of Israel (1 Sam. xiii. 13, 14); of Ahab and Ben-hadad (1 Kings xx. 42); of Joash and the arrow of the Lord's deliverance (2 Kings xiii. 14–18), all bear upon this point. In each of these cases there was a shortcoming in not fulfilling God's commands. In each instance, persons were commanded by God to be destroyed; but man, acting disobediently, spared them. They lived; they had many children who no doubt became instruments in the hand of Providence for fulfilling God's purposes; but all this did not extenuate the guilt of those who disobeyed the Divine commands.

In short, I do not recollect a single instance in Scripture in which a breach of God's commands on the one hand, and a divine purpose on the other, are so brought together as for God's decrees to serve as a palliative for the uneasy conscience—as an apology for weakness—or as a comfort under the evil consequences resulting from disobedience. Some, perhaps, may refer to Joseph's brethren as an exception (Gen. xlv. 5–8); but we should remember that those thus addressed, had passed through a painful process by which they had been chastised and brought to repentance, and that *they* did not speak thus to themselves by way of excuse, but they were thus addressed when crushed and broken in spirit.

It follows, then, that in matters of religious duty we must not attempt to make the secret purposes of God our rule, or use them to excuse our own negligence. How can they be our

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rule, seeing we know nothing of them till they are fulfilled? The great Author of these purposes, before whom all things are open, and for whose glory all things exist, oftentimes addresses to us the language of gentle upbraiding and reproof, casting all the blame of failure upon us (see Isa. xlviii. 18; Ps. lxxxi. 13, 14). Is it not better to pray for grace to fall under his reproofs, than vainly to attempt to roll back our reproach upon himself, the true and holy One? To us he says, "Is the spirit of the Lord straitened? are these his doings? do not my words do good to him that walketh uprightly?" (Micah ii. 7).

But while we thus seek to avoid self-extenuation, let us beware of self-dependence—of altogether overlooking God's purposes, and of indulging in expectations unwarranted by Scripture. God has nowhere promised to convert *all* the world during the present dispensation; and therefore it is of no use to blame the Church for not doing it. We are to blame for not spreading the gospel more widely, and for not doing it in a more devotional spirit. We cannot confess this too penitently; and if properly influenced by our acknowledgment, we shall stir up ourselves to more diligent effort, liberal contribution, and earnest prayer, and we may be sure that the Lord will not withhold his blessing. If it be a truth to individuals, that *we* have not, "because we ask not, or ask amiss," it is a fair inference that we and the Church in ages past have not had, for the same reason. But after all, the question is of a similar character with that of God's *sovereignty* and man's *responsibility;* it is in fact viewing the same subject in a *relative* instead of a *personal* aspect; and though both these things may be believed, yet on this side eternity we shall never be able to reconcile them, even if that be possible in the perfect state. There is no doubt that many souls will be condemned for unbelief, though faith is the gift of God; and on the same ground, we may conclude that the professing Church will be judged of Christ for *failure,* though success comes altogether from the Lord's blessing. And as the Lord chastens his children on account of their sins and slothfulness (1 Cor. xi. 30–32), so should the Church be rebuked and blamed, because "she minds her own things rather than the things of Christ."

It is a most important question whether God does not hold persons and communities responsible *for what might have resulted, had a right course been pursued in a right spirit.* To the all-seeing eye of God, all *possible* as well as all *actual* things and events are plainly pictured; and it may be that, in the processes of judgment, and for the vindication of his

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own sentence, he will shew all what *would have* happened had that course been taken which was plainly marked out, and for the adoption of which both means and motives were abundantly supplied. Over how many individuals thus circumstanced has temptation prevailed! Inclination preferred another path to that which God marked out; God's authority was despised; conviction was crushed; and the sinner at last sees that, instead of having trodden the straight path that would have led to happiness, he has taken the crooked road which terminates in eternal woe. Such an one is speechless; he feels that it will be of no avail for him to say, Lord, what thou didst foresee *is* come to pass; thy purposes are *really* wrought out! All such excuses will be swept away by the fearful words, "*Thou oughtest to have put out my money to the exchangers.*" One great proof of man's utter depravity is, *an inveterate disposition to shift responsibility.* He will allow it in words, but not in substance. The zeal which many manifest for God's decrees is only really an anxiety to shift all blame from themselves. Thus the Jews pretended to be zealous for God's glory (John ix. 24), while their real object was to rob Christ of his honour. It is equally common for persons to fall back on God's decrees, as an excuse for their failure arising from sinful inefficiency, instead of humbling themselves before him for their negligence and worldliness.

In conclusion,—if we rightly understand our position Godward in this great matter, the atonement will be much endeared to us, and its infinite value be constantly rejoiced in. To the guilty sinner we may say, Up to the present moment all your wrong doings may be done away, and they shall never be brought against you. Come to Jesus, receive his atonement, and start afresh for eternity. For this your new and glorious course, new motives shall be supplied, and fresh strength given. But the atonement was never designed to do away responsibility; it cannot unmoor the vessel of the soul from the moral government of God. In the same epistle in which we are taught that there is "no condemnation to them that are in Christ Jesus," we are informed that "every one of us shall give account of himself to God." While the atonement, simply trusted, will completely shield from condemnation, yet the doctrine of responsibility for ever stands firm, and the Lord Jesus may justly hold his people to be accountable for what they *might have been and done*, if they had employed his strength, sought his Spirit, and been thoroughly devoted to his glory; and further, their character and conduct in these respects, both personally and relatively considered, may affect

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their position in the coming kingdom, and the degree of reward which they shall receive.

One word of caution to the Church. While no true-hearted servant of Christ, or any spiritual and active church, can be indifferent as regards *success*, or satisfied without seeing some tokens for good, this feeling may become excessive, and tend to discourage on the one hand, or prompt to wrong measures on the other. Christian missionaries and ministers are not responsible for *success*, but only for the diligent and prayerful use of all heaven-appointed means. If they attend on these, and God for a time seem to withhold his blessing, and no results are *visible*, let no one discourage them by impatient speeches or unkind reflections; rather let them wrestle with God the more earnestly on their behalf. It may be that some labourers will have more reason to grieve over their accessions than others have to mourn over their apparent want of success. Some churches, like Rachel, have said petulantly, "Give me children, or else I die;" and they have afterwards died *in consequence of their accessions.* The words of the Lord to Gideon may be addressed to many communities, "The people who are with thee *are too many.*" There cannot be too many hearers of the gospel, nor too many converted sinners, nor too many consistent believers; but there may be too many church members. Every inconsistent, proud, repulsive, bad-tempered, or covetous professor, is *one too many.* Thus *numbers*, so much desired by the Church, may become her weakness. It is a question for grave consideration whether the rage for statistics, and numbering of the peóple, with the comparisons engendered thereby, are not productive of evil. Everything of worldly parade and policy *must* weaken the Church by grieving the Holy Spirit of God. The number assembled in the upper room at Jerusalem was not very large; but each individual was right-hearted. Each one was a vessel waiting to be filled—an instrument ready to be employed. The promised blessing was sought by earnest persevering prayer—*and it came;* the predicted triumphs were sought in the path of duty and conflict—and they too were realised. May the Church seek grace to take a similar attitude, and she shall be blessed and honoured in like manner! We shall never convert the whole world before the Lord comes; but the Lord will work with us, and confirm his word by signs following.

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Art. IV.—IS THE EUPHRATES THE TURKISH EMPIRE?

The Euphrates, it is said, was the symbol of the Assyrian empire, and *therefore* it must be the symbol of the Turkish empire; so that when we read of the waters of the Euphrates being dried up, that the way of the kings of the East might be prepared, we are to understand that the reference is to the consumption of the Turkish empire, and the preparation for Israel's restoration. Let us briefly examine the interpretation.

We do not doubt that the Euphrates might symbolise the Assyrian empire in former days. Only let us remember that it is not expressly said to do so anywhere in Scripture. No doubt it is said, "The Lord bringeth upon them the waters of THE RIVER, strong and many, the King of Assyria and all his glory, and he shall come up over all his channels, and overflow all his banks" (Is. viii. 7); but the Euphrates is not named here, and "the river" of the Assyrians was more properly the *Tigris*. The *Euphrates* would better symbolise Nebuchadnezzar and his Babylonians; and the *Tigris*, Sennacherib and his Assyrians.

Not that we mean to question the statement that, *in general*, "the river" means Euphrates. In many passages it does so, but not in *all;* and Mr Faber's affirmation, that the Euphrates is *always*, by way of excellence, denominated simply "the river," is not quite correct, as the following passages will shew:—Is. xi. 15, "He shall shake his hand over the river, and smite it in the seven streams, and make men go over dry-shod," where "the river" is obviously the Nile.* Again, in Is. xix. 5 we read, "The river shall be wasted and dried up," where the Nile is also meant. Again, in Is. xxiii. 3 we read, "The harvest of the river is her revenue," where the Nile is referred to.

Granting, however, that it is Euphrates that is meant in Is. viii. 7, we think there are difficulties in the way of the common interpretation of this symbol. The proof that Euphrates symbolises the Turkish empire appears to us defective in many points. We are quite aware of the extraordinary unanimity that there is among a large class of prophetical expositors on this point, and that we stand considerably alone; yet we have never been able to appreciate the demonstration—for such it is reckoned—that is said to have settled this interpretation.

1. It takes necessarily for granted that the first five vials

* Mr Faber takes for granted (p. 24) that in this passage the Euphrates is meant. Other commentators make it the Nile. See Lowth (the elder) on the verse.

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have been poured out, and that we are living under the *sixth*, or just entering on it. This we think very doubtful indeed, not to say incorrect. We ask for evidence that *any* of the vials have been poured out. Some have felt this difficulty so much, that, instead of proving the outpouring of the vials by internal evidence—that is, by evidence arising out of the symbol and the history compared—they have resorted to a very questionable method of reasoning, and argued that, as the Euphrates *must* mean the Turkish empire, and as we see with our own eyes its present state of exhaustion or desiccation, *therefore* the first five vials must have been already poured out, and we must be under the sixth, or on the very edge of it. This reasoning does not satisfy. It rather sets suspicion upon edge, and leads us to suspect a fallacy somewhere, or rather a total defect of evidence.

2. It assumes that the two witnesses have already appeared, been slain, and ascended up into heaven, their enemies beholding them. This we think as doubtful a position as the former. Without asking or answering the question, "Who are the witnesses?" we are persuaded that no such witness-bearing as that predicted has been yet displayed. We have seen no such death, no such resurrection, no such ascension, and no such great earthquake, as the result of their triumphant ascent into heaven. We do not say that a theory of Apocalyptic exposition might not be so constructed as to avoid this difficulty; but it so happens that in the systems of those who hold the Euphrates to mean the Turkish empire, the witnesses are made *previously* to arise,—some of these interpreters pointing to the Reformation, others to the French Revolution, as the time of fulfilment.

3. The Turkish empire has nothing to do with the Euphrates, which is about a thousand miles distant from its capital. With far greater propriety might it be symbolised by the Nile or the Danube. That Sennacherib of old should be symbolised by his own river, when rushing down upon Jerusalem and overflowing Immanuel's land, was most natural and apt. But that the Sultan, living at Constantinople, with the sea on one side, and the Danube on the other, should be signified by the far-off Euphrates, seems most inapt and unnatural. Had the Turkish empire been the successor either of the Assyrian or Babylonian, we could have understood the symbolic reference: but when in no sense has the Turk succeeded the Assyrian, or Constantinople become the heir of Nineveh; when, nationally, the Assyrian and the Turk are quite distinct, having no relationship either by blood, or friendship, or alliance, or conquest; when,

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locally, they are so widely asunder;—it seems a straining of all symbolism, or rather a distortion, nay, a subversion of its laws, to set forth the Turkish empire under the figure of the Assyrian Euphrates.

4. The Euphrates was the river of Babylon, and as such must be connected in symbol with Babylon or with whatever Babylon may signify. Wherever Babylon is, there will the Euphrates be. If, then, Constantinople be Babylon, we admit the Euphrates will mean the Turkish empire; if not, then it cannot. Wherever we find the mystical Babylon, there shall we find the mystical Euphrates. To separate the two would be to destroy the whole symbol. Euphrates signified of old the sweeping, rushing, overflowing power of the Assyrian or Babylonian, coming down like a winter-torrent upon Judea: so must the mystical Euphrates mean the sweeping, rushing, overflowing power of the mystical Assyrian or Babylonian. And as, in former ages, the world saw the waters of the river overflowing God's land, till he stretched out his hand and drew them back to their own Mesopotamian channel, so shall the representative of the Assyrian in the latter day overflow the Lord's territory, till Jehovah interpose and dry up the stream, that the way of the kings of the East may be prepared.

5. Ancient Babylon is addressed as "dwelling upon many waters" (Jer. li. 13), evidently referring to the Euphrates; so Babylon the Great is described as "sitting upon many waters" (Rev. xvii. 1); and then these waters are described as meaning "peoples, and multitudes, and nations, and tongues" (xvii. 15), clearly carrying out the symbol of the Assyrian torrent, and shewing us what "the river" must mean, or at least with what empire or city it must be associated.

6. It is difficult to see how the drying up of the Turkish empire is to prepare the way for the kings of the East. On this objection, however, we would not lay great stress, as it relates to events on which we cannot calculate. If, however, Russia were to seize Constantinople, this would (speaking as a man may do) be a far worse evil for Israel than the existence of Turkey, and present one of the greatest conceivable hindrances in the way of Israel's return to Palestine. For, of all Israel's oppressors and enemies, Russia has been one of the sternest and most inveterate. The moment that Russia seizes Constantinople (should that ever be), Palestine will be doubly locked and barred against God's ancient nation. The Turk has been a stern jailer: the Russian will be more so. Turkey may have chastised them with whips: Russia will chastise them with scorpions.

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7. Is it so certain that the Turkish empire is falling or drying up? It has been said to be so. It has looked like it. But this is a peculiar age. It is the age when that which seems strongest suddenly collapses and falls to pieces, while that which is apparently weak and crumbling as suddenly gathers vigour, and rises into power. See how Popery has shot up within these thirty years! It was said to be effete. Its days seemed ended. It lay helpless everywhere over Europe, like an old giant on his deathbed, only writhing in its helplessness. Now it has risen up into strength, and has set its iron hoof upon the kingdoms of Europe. And may it not be so with Turkey, even though she be apparently feeble and withered, especially so if she be the Eastern horn, or Eastern Antichrist? For if it be God's purpose, as manifestly it is, that the Western horn should shoot up into power, after long depression, just ere destruction comes, then is it not likely that there will be a similar resuscitation of the Eastern horn, ere it be finally uprooted? When the Lord comes, he will find the various forms of Antichrist not in decay, but in vigour; and if so, then may we not look for the reviving, instead of the destruction, of the empire and religion of Mohammed?

8. The tenth chapter of Zechariah is a barrier in the way of the commonly-received interpretation of the Euphrates. In it there is a distinct reference to the drying up of the Euphrates, for the purpose of preparing for the restoration of Ephraim:—"They of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the depths of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away." Into the minute exposition of these verses we do not mean to enter, but they do seem to resemble very clearly the passage in Revelation under question; and if so, they give no countenance to the Euphrates meaning the Turkish empire. When Isaiah speaks of the drying up of the Nile for Israel's passage, and when Zechariah speaks of the drying up of the

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Euphrates, we are led to the conclusion, that, whatever be the exact sense yet to be unfolded by the event, the barrier which would hinder one section of Israel returning by the way of the south will be taken out of the way, and that barrier which would hinder another section of them from returning by the way of the north and east will in like manner be removed.*

Of Mr Faber's book we shall not say much. On the main point he adduces very little proof. The volume is interesting, like all Mr Faber's works, from the amount of striking facts which they contain; but we are not satisfied. The proof that Euphrates means the Turkish empire has failed. We give a page or two from Mr Faber's preface, that our readers may know exactly the position which he takes up:—

"II. The downfall of the Ottoman power, let it occur when it may, is a matter of vast scriptural importance.

"It will prepare the way for the return of the ten tribes: and their return will synchronise with the return of the two tribes.

"We have no right, however, to conclude that the restoration of Israel will *immediately* follow the downfall of Turkey. A way will be *prepared* by the removal of an obstacle: but it does not therefore follow that Israel will *instantaneously avail itself* of the preparation.

"How long a time will intervene between the two events, we are not enabled to determine. This only we know, that the downfall of Turkey will occur at the pouring out of the sixth Apocalyptic vial, but that the restoration of Israel will not take place until the pouring out of the seventh vial.

"Here, again, we may be certain *in the abstract*, without being certain *in the concrete*.

"III. The subversion of the Turkish power will evidently occasion, as all seem to anticipate, a fearful general war.

"This war will, I believe, be the last under the present order of things. It will commence, indeed, in Europe: but, at the close of the 1260 years, or at the pouring out of the seventh vial, or at the commencement of the time of the end (for these several matters are synchronical), it will pass into Palestine.

"IV. Of the progress of the Wilful Roman King associated with his ally the False Roman Prophet, a wonderfully minute account is given by Daniel.

"He will be opposed, it seems, by the two powers which at that time will be the lords respectively of Egypt and of Syria: whence those two powers are called the *King of the South* and the *King of the North*. But the event only can determine with certainty *what* those two powers will be.

"They will, however, according to Daniel, be unable to prevent the progress of the Wilful King, when he invades the glorious land: but, notwithstanding this inability, Edom and Moab and the chief of the children of Ammon, whatever may be the states designated by those ancient names, will escape out of his hand. Nevertheless, Egypt will *not* thus escape: and while he has power over its treasures, the Libyans and the African Cuthim will be at his steps. Yet, when disturbed by tidings out of the east and out of the north, he shall plant the tabernacles of his palaces between the seas, in the glorious holy mountain, he will, in exact conformity with other parallel prophecies which

* It is singular that Mr Faber should take no notice of this very remarkable passage in Zechariah, from which the Apocalyptic expression "dry up" is evidently taken.

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treat of the same time and the same subject, come to his end, none being able to help him.*

"V. When, at the pouring out of the sixth vial, Turkey shall have fallen, the kings of the whole Roman world, we are told, will be gathered to the war of that great day of God Almighty.

"Thus, plainly, the downfall of Turkey will be, at once, both the signal and the cause of this terrible war.

"The confederation will be formed by the joint intrigues of what are called *Three Unclean Spirits:* and, by noting the sources whence they had proceeded, we may form no unreasonable conjecture as to their character. Be they what they may, they are spirits of *evil.* Whence we may be sure, that the gathering of the Roman kings infers no *good* purpose.

"A general war may clearly, I think, be set down as the consequence of the downfall of Turkey: and, in the course of its evolutions, Israel will be restored.

"As to *particulars,* we must not venture further than Scripture doth, as it were, take us by the hand. Of *this,* however, we may be sure, that THE DOWNFALL OF TURKEY WILL BE THE HARBINGER OF THE RESTORATION OF ISRAEL."

Of the prospects of the Ottoman empire we do not venture to speak. It may not be so near its downfall as Mr Faber thinks. God may have a people to gather out of it yet, and may now be proceeding to do so, even as he is doing out of Popery. The toleration enjoyed now in it seems a way opened for missionaries and Bibles.

Nor is Russia so sure of her prey as many think. She is kept in reserve by God for the latter day, to be used by him as the "hail" out of the north, and also, as Gog and Magog, to pour her armies into the unwalled villages of restored Israel (Ezek. xxxviii. 9–12). There is nothing in Scripture to indicate that till that time she is to take any conspicuous part in the movements of the kingdoms. It is easy to form conjectures, and to give forth exciting speculations as to the prospects of Europe; but it is not so easy to go to the Word of God, and to learn the Divine purpose there respecting the events of the latter day. The rashness, the folly, the ignorance, that have of late been exhibited in such pieces of quackery as the "Coming Struggle," are sufficient to make one hesitate and ponder, before coming to a very decided conclusion as to the order of coming events, or the nations that are to be arrayed upon the coming field. A closer adherence to what is written, and a more strenuous avoidance of what is *not* written, will be our only safety in these feverish days.

* Dan. xi. 40-45. Compare Isaiah xi. 10-16; lix. 16-21; lxvi. 5-24; Joel ii.; Zech. xii.-xiv.; Rev. xix. 11-21.

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Art. V.—THE SONG OF SONGS.

If there is one book in the Bible more fitted than another to excite us to fervent longings after the return of Jesus, it is the Song of Solomon; and for this reason, it is wholly occupied with *the person* of Christ; and it is in proportion as He in his own person is loved, that *his personal presence* will be ardently desired. It is a book that treats pre-eminently of communion; and if communion but imperfectly realised *by faith* be so rapturous now, how much more when it is realised in full and eternal perfection *by sight* at his appearing! It is a book of mutual communings—of the interchange of thought and feeling between Jesus and his Bride. It is an unfolding of the "fellowship" that John wrote of when he said, "Truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John i. 3). There is no other book in the Bible like it. It speaks much of that joy with which the "*stranger*" intermeddleth not (Prov. xiv. 10). It breathes the language of those, and of those only, who "*love* our Lord Jesus Christ in sincerity" (Eph. iv. 24).

Foolish virgins, who carry lamps, but take no oil with them, are like the daughters of Jerusalem who inquire, "What is thy Beloved more than another beloved?" But the wise virgins are ready, when the Bridegroom comes, to go in with him to the marriage; for though, through the infirmity of the flesh, they do sometimes slumber and sleep, they have the oil in their vessels, with their lamps, and they speedily arise and trim them. They are full of burning love.

These *seasons of slumber* form the only interruption in this book to the hallowed seasons of communion otherwise enjoyed. They are the only cause of grief and sadness. So emphatically, indeed, is the intercourse of Jesus with his Bride that of intense enjoyment, that it is viewed as singing rather than as speaking! The whole book is called, "The Song of Songs" —as, on the one hand, in Zeph. iii. 17, it is written, "He will rejoice over thee with joy; he will rest in his love: *he* will *joy over thee with singing;*" and as, on the other, it is written, in Eph. v. 19, "*singing and making melody* in your heart *to the Lord.*" And how beautifully it is called "The Song of Songs which is *Solomon's*"*!* The Bride is content though no ear should hear *but His.* She sings not for the world. She sings not for the ear of strangers. Enough for her that she may "sing *unto Him*" (Psa. cv. 2). How blessed this single-

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ness of heart! It is as a foretaste of that "new song" which none but the hundred and forty-four thousand redeemed ones could learn—the "*virgins*"—"those which were not defiled with women"—"the pure in heart" (Rev. xiv. 3, 4).

And have we not learned, by bitter experience, for ourselves, how impossible it is to "sing the Lord's song" in a land of spiritual captivity, "in the land of a stranger"? (Ps. cxxxvii. 4, marg.) "Rejoice not, O Israel, for joy, as other people: for thou hast gone a-whoring from thy God" (Hos. ix. 1). But the true-hearted Bride of Jesus *can* sing "the Lord's song." O for hearts that are ever in tune for singing the song which is *Solomon's!* "I will sing *unto the Lord.*"

There is in it an intensity of delight which no words can adequately express. The *figure* chosen in this book goes farther to intimate to us something of what it is, than any human language could have done. For as there is no affection so strong, so deep, as that between the husband and the wife, so there is nothing too choice, *too costly*, too fragrant, to set forth the untold and unutterable happiness of Jesus and his Bride in each other. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Is. lxii. 5).

The Bride is the first to speak. And how remarkable the language she uses! It is the outgoing of unsatisfied love, from a heart athirst for the Lord of life; panting after fresh discoveries of Himself to her, even as the hart panting after the water-brooks (see chap. i. 2–7).

"Let him kiss me!" The intimacy cannot be too close. "Nearer, my God, to Thee, *nearer to Thee,*" is the burden of her cry, the summing up, so to speak, of her desires. Oh! it is this ardent longing of the soul for close, unfettered fellowship with Jesus, that bespeaks the sincerity of love, that tells of intercourse the world knows nothing of. Would that this cry were daily, momentarily ascending to the ear of Jesus from ten thousand times ten thousand hearts—"Let him kiss me." Then we should hear less of the grievous complainings of Christians over the deadness and coldness of their hearts; and Jesus would be refreshed by the love of his Bride, and would delight to manifest Himself to her in ways that even his own people have scarcely an idea of. For we know little of *the depth* of his heart of love; yet that little is unutterably sweet, for how often is the language on the lips of believers—

"How sweet the name of Jesus sounds," &c.!

How often in the house of God do they feel that the house is so filled with the odour of the ointment (as *his name* is

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preached), that they "love" him and rejoice in him with a joy unspeakable and full of glory! And this one thing they do—feeling that as yet they have attained to almost nothing of what *may* be attained, they press onwards, crying out, "*Draw me!*" It is beautiful to see the importunity of love: it would not tarry behind—it would *run* after its object, even as Peter, unable to restrain his eagerness to be at his Master's feet, "cast himself into the sea," while the rest drew the ship to land.

And this vehement love gets its reward. While the many are lingering about the threshold of the King's palace, thinking it almost too vast a privilege to be objects of his regard at all, the Bride is admitted into his very chambers, to learn the innermost recesses of his heart of love! And who shall tell the intensity of delight experienced there? "We will be *glad, and rejoice* in thee." Like David, in Psa. xliii. 3, 4, led into the tabernacles of his God by the light and truth of his Word and Spirit, he goes direct to the altar, where the sprinkled blood proclaims him forgiven, even unto God, *his* "EXCEEDING JOY."

It is the presence, the felt presence of her Beloved that thus fills the Bride with "joy unspeakable." As long as *He* is the one alone object of her thoughts, all is peace and joy. But in ver. 5, 6, thoughts of *self* flash across her mind. "HE" is changed for "*I*." What wonder, then, if shadows flit across the scene! "I am black, but comely." None are so ready to own their vileness as those who know most of their completeness in Jesus. But the recollection of self fills the soul with a sense of its shortcomings: "Mine own vineyard have I not kept." How like Rom. vii., where self is so much dwelt upon! What wretchedness it produces! (ver. 25). One thing alone remains for the soul to do when it is brought into this state, viz., to turn again to Jesus. "Tell me, O thou whom my soul loveth, where thou feedest," &c. (ver. 7).

In ver. 8–11 we have Christ's answer. And how full of tenderness it is! "If thou know not," &c. (ver. 8). He compares her to the horses in Pharaoh's chariots—doubtless, in allusion to their costliness, speed, and rarity, arrayed, too, in trappings of no ordinary beauty, decked with gold and silver. Possibly it might be with a view of calling to mind whence she had been redeemed, that Jesus thus reminds her of Egypt (Isa. li. 1). Or it may be simply his recognition of her earnest swiftness in running after him (ver. 4). He takes no notice of her complaint of turning aside, but rather fixes attention on her alacrity and swiftness in following him.

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In ver. 12–14 we have her reply. There is no vaunting of herself on his admiration of her. She rather intimates that it is his presence at the table that calls forth all the fragrance (ver. 12). And she soon returns to speak of *Him*—"A bundle of myrrh is my Well-beloved unto me," &c. "*A bundle*"—there is no scarcity in Jesus. "All fulness dwells in Him," for in Him dwelleth all the fulness of the Godhead bodily." He is "a *cluster* of camphire" too. He gives himself richly to us to enjoy. Ah! why do we not enjoy his fragrance more? Too often we use him only as a bitter herb for medicine; but here he is set before us as a delicious plant for our *actual enjoyment.* Oh, how sweet to know Jesus as "a cluster of camphire!" To you who believe, he is *precious,* so precious that you desire no other object to share his place. "*He* shall lie all night betwixt my breasts." "There is none upon earth I desire beside thee."

In ver. 15 Jesus speaks, and they are wondrous words. Twice over he tells her she is "fair!" He has so covered our vileness, that even at this moment, conscious as *we* are of our hideous deformity, *He* is saying to each believer, "*Thou* art fair!" The little moment of our brief existence here is as nothing to him, looking at us, as he does, in the everlasting covenant, chosen before the foundation of the world to be holy and without blame before him in love, and in the fulness of time to be presented faultless before the presence of his glory" (Eph. i. 4; Jude 24).

In ver. 16, 17, the Bride returns his commendations of her, as it were, upon Himself—"Behold, *thou* art fair, my beloved." It is mutual delight. She shuts Him out of nothing, but rather looks upon all she has as his—"*our* bed," "*our* house," "*our* rafters." All is pleasant, full of exquisite freshness, fragrant, and enduring; for *he* is in it all. O the preciousness of communion such as this with the Beloved of our souls! Does it not excite within us the fervent cry, "Let him kiss me with the kisses of his mouth"?

Commentators are not agreed whether to ascribe the language of chap. ii. 1 to Christ, or to the Bride; but it is generally used as spoken by the Lord, and it is like Him to identify himself with his Bride, calling himself "*the lily* of the valleys," and calling her "*the lily* among thorns" (ver. 42).

And she immediately takes up his language; and as He compared her to a "lily among thorns," she compares him to "*the* apple-tree among the trees (lit. 'the wild trees') of the wood." And then she tells of the ecstacy of delight with which she sat down under the shadow of that tree, plucking

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its fruit, and feeding upon the sweetness of Jesus. It is a season of peculiar enjoyment, "*great delight.*"

"Let your soul delight itself in fatness" (Isa. lv. 2; Ps. xxxvii. 4). It were *impossible* to *describe* the intensity of a believer's joy at such moments; it can be known only *in the act of tasting the fruit* from the glorious "Branch" of the Lord (Isa. iv. 2). It is the *realised communion* which is so unutterably sweet, because it is (as far as it can be by faith) an actual communication of Christ to the soul. Oh, if the foretaste be so unutterable, what will the communion be at His coming, when not "the banqueting-house" below, but the "*Marriage Supper* of the Lamb," will be our portion! *Now*, the intensity of the enjoyment is well-nigh overpowering. We have to cry, "Stay me with flagons, for I am sick of love." But then our love will be perfect, like His; and body and soul will be together capable of enjoying *his presence*, while with his left hand and his right he supports and embraces us for ever!

"Come quickly, Lord Jesus. Amen."

No such charge as that in ver. 7 will be needed in that day, "I charge you, O ye daughters of Jerusalem," &c. But on earth there will always be a limit to such seasons of hallowed communion—"*till* she please." (Such is the rendering given by some of the best commentators.) When we lose such enjoyments, the fault is our own.

But the heart of Jesus yearns for renewed intercourse. The Bride records his dealings of love in her experience (ver. 8–17). He comes unsought, leaping over hills and mountains of obstacles and difficulties, to reveal himself afresh, and to excite her to press onwards in the Zionward way. She hears his voice, and instantly recognises it (for it is not "the voice of a stranger"), and she treasures up his words, for they are precious, because they are his.

"My Beloved spake, and said unto me, Rise up, my love," &c. It seems as if a long dreary "winter" season had intervened since the previous seasons of hallowed communion. But Jesus *takes no notice of it*, except to say, that it is "past!" How beautifully he leads away the heart from any brooding over past sins, from any resting in present frames and feelings! "Old things are passed away"—think of them no more. "The winter is past, the rain is over and gone, the flowers appear," &c. It is spring—there is the green fig, and the tender grape, and the *yet unripe fruit* is precious and fragrant to Jesus. Only there must be no resting in present

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attainments. "Arise, my love, my fair one, and come away." "Let me see thy countenance, let me hear thy voice." Oh what words of tenderest encouragement! It may be but the early buds of spring, the "first love" of a young Christian; but *even then*, "Sweet is thy voice, and thy countenance is comely." "I remember thee, the kindness *of thy youth*, the love of thine espousals," &c. (Jer. ii. 2). "*Let me hear thy voice.*"

And the Bride *does* speak, and speaks in the accents of prayer. "Take us the foxes, the little foxes," &c. (ver 15). She is roused to watchfulness now against the "*little* foxes," the "*secret* faults," "the *deceitfulness of* riches," the *subtle* sins which "choke the word," and render us unfruitful. And in this conscious integrity of heart, she attains that full assurance of faith which enabled her to exclaim, "My Beloved is mine, and I am his" (ver. 16). "For if our heart condemn us not, then have we confidence toward God" (1 John iii. 21).

The assurance of faith again leads on to the "full assurance of hope," which is so strongly expressed in ver. 17, "Until the day break, and the shadows flee away, turn, my Beloved," &c. "Now we see through a glass darkly; but then, face to face" (1 Cor. xiii. 12). Now shadows ever and anon cloud our sky and hide the sunshine from us, but when "the day" breaks, "He shall be as the light of the morning when the sun riseth, even a morning without clouds" (2 Sam. xxiii. 4). "Mountains of Bether" (*i. e.*, division) are between us and Jesus now, but then we shall be "for ever *with* the Lord!" O for the breaking of that day, when no dark cloud of sin or sorrow shall ever flit across our path again, but the Lord himself shall be our everlasting light!

But that "day" is not reached without many a dark "night" to precede it. True-hearted as the Bride may be, *and is*, the flesh is as weak as the spirit is willing. And it is no uncommon experience that is described in chap. iii. 1–4, "By night *on* my bed I sought him whom my soul loveth; I sought him, but I found him not."

This was an indolent way of seeking Christ, and it met with disappointment. For the promise is, "They shall find me when they search for me with all their heart," "fervent in spirit" (Jer. xxix. 13; Rom. xii. 11); and there must be *a stirring up* of ourselves if we would take hold of Jesus. "The soul of the sluggard desireth, and hath nothing" (Prov. xiii. 4). "He becometh poor that dealeth with *a slack hand*" (Prov. x. 4). But there was sincerity in the Bride amidst all her indolence. She could not rest *without* Christ. There

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was no *ease* for her in Zion if *He* were not with her there. Therefore she *rises*, and seeks him in the city and in the streets—the public resorts of the citizens of Zion. She did not find him there, however, no, not even when she inquired of "the watchmen" (the ministers of Christ) concerning him. And now her sincerity was put to a searching test. Would she *give him up?* Would the means of grace satisfy her *without Him?* No!—she *passed them by*, and continued "seeking for Jesus." And it was "but a little" she passed from them ere she found him—just enough to shew her she was seeking in the right way, but that ordinances in themselves are of no value except he be in them. Blessed experience, she "found him!"—him whom she *loved*. Jesus may exercise our love, but he will never disappoint it.

Thrice over she declared him to be the object of her love, as thrice over he inquired of Peter if he loved him (John xxi. 15–17), "Lord, thou knowest all things; thou knowest that I love thee." Nor will I let thee go again! "I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me." It is beautiful to see the Bride leading her Beloved into *her* innermost chambers, even as He had led her into *his* (chap. i. 4). It is as though they had unlocked *for each other* those inmost recesses of the inner man to which none can ever have access but souls that have entered into Jesus, and Jesus into them. Oh, what *depths* of closest intimacy such communion intimates!

The Lord Jesus, on his part, desires the uninterrupted intercourse thus realised, and repeats his charge to the daughters of Jerusalem, that they should not disturb her till she pleased (ver. 5). They are happy seasons, indeed, when we rest by faith in the arms of our Beloved, leaning on his bosom in actual realisation of "the communion of the Holy Ghost." Such seasons of repose are, however, quickly changed for wilderness journeyings. Israel could only rest while the pillar of cloud "tarried." And the Bride is now seen coming out of the wilderness (ver. 6). It is the Church "militant here on earth." She must be clothed with all the armour of God, for the Christian life is one of continual warfare; "there is no casting off weapons." The enemy goeth about as a roaring lion, and we must not be ignorant of his devices. We must stand with our swords in our hands, ready for any moment of attack; "expert in war" (ver. 7, 8). Our King will be in the midst of us, and will lead us forth to certain victory at the end. And oh, how little shall we think of the toils and conflicts of

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the way, the dangers, the fatigues, the sore struggles, and constant daily warfare which has so harassed us on the battle-field, *when we behold King Solomon crowned!*—when we see the glorious consummation finally attained, the victory won, and the kingdoms of this world become the kingdoms of our Lord and of his Christ, that he may reign for ever and ever! (ver. 9–11).

In chap. iv. we have the wondrous unfolding of the love of Jesus, expressed continuously until the close of the 16th verse. It is a chapter we must ever return to with increased and increasing amazement, as we learn more of the deep depravity and corruption of our own hearts, and yet see how Jesus *puts it all away*, and again and again pronounces us "FAIR!" Not content with a mere general declaration of our beauty in his eyes, he deigns to notice each part in particular, until he owns himself "ravished"—his heart "taken away!" Oh, how it should humble us to the dust to be so arrayed in "the beauty of the Lord our God," as to be the objects of *such* delight to Jesus!

He notices the *singleness of eye* which marks the sincere believer (Matt. vi. 22), in contrast to that "lust of the eye," which is not of the Father, but of the world (ver. 1).

"Thy *hair* is as a flock of goats"—every lamb in the fold is known and numbered, not one is wanting. "The hairs of your head are all numbered."

"Thy *teeth* are like a flock of sheep that are even shorn," freed from all natural encumbrances (Heb. xii. 1; Mark x. 50), and brought up "from *the washing*," the fountain open "for sin and for uncleanness," where all defilement is washed away. "None is barren" (lit. "bereaved, or robbed of its young"), but all "enrich their owner!" (Durham).

Their "*speech* is comely," and they are all joined together in unity of spirit, "like two young roes that are twins," &c. (ver. 1–5).

In short, Jesus discovers "*no spot*" in his Bride, but pronounces her "*all fair*," for he "imputeth not iniquity" unto her. "Black" indeed she is *in herself*—yet, clad in *His* righteousness, how spotless, nay, how lovely, how "perfect!" "A glorious church, not having spot, or wrinkle, or any such thing,"—"*complete* in Him" (Eph. v. 27; Col. ii. 10; Ezek. xvi. 13, 14). O to hide deeper in Jesus, till we feel we are *completely covered* beneath the robe of his righteousness! Let us oftener study the thought of his heart concerning us.

He longs to have his Bride with himself, and invites her to come, saying, "*Come with me* from Lebanon, my spouse,

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with me." How gracious is every word that proceedeth out of his mouth! "Father, I will that they also whom Thou hast given me, be WITH ME where I am."

How He sets his heart upon us! rejoicing over us, even as a bridegroom rejoiceth over his bride. "Thou hast ravished my heart, my sister, my spouse!" Oh! let us thankfully adore him for letting us be the sources of his joy. It is no self-exaltation to believe these precious truths, it is only glorying "in the Lord," and sharing in his joys. Better is our love to him than wine, sweeter our love than all spices. Our very "garments" are fragrant unto him, for they are the garments of salvation and of praise (Isa. lxi. 3–10), the work of His own Spirit. They catch, too, something of the scent of those "ivory palaces" where we have been with him (Ps. xlv. 8). He makes us so entirely all we are, that he can unfeignedly delight himself in what he has made us. Especially can He enjoy himself in his Church *as his garden*, full of all manner of precious plants and fruit trees—"the trees of righteousness, the planting of the Lord." Little do we know of the interest he takes in the silent and solitary growth of those trees; and how he marks the specific character of each and all of them—camphire, spikenard, saffron, calamus, cinnamon, &c.; some growing tall, others creeping along the ground; some for one use, some for another. Yet all "pleasant"—all cared for—watered every moment—kept night and day. O to be yielding all the fruit Jesus expects to find in us! not a scanty supply, but fruit an hundredfold, yea, all the fruits of the Spirit; "love, joy, peace, long-suffering, gentleness, goodness," &c. (Gal. v. 22, 23). Which of us could bear to be the barren fig-tree, *disappointing* that Beloved One as he comes again and again "seeking fruit and finding none"? Let us seek to be FULL of the Holy Ghost, full of that "living water," which alone can make our plants "fat and flourishing," bringing forth fruit in their season (Ps. i. 3).

A solemn and very rousing lesson is taught us in the last words of Jesus to his Bride in this chapter. He has surveyed his garden with real delight, and found it well stored with the plants his heavenly Father had planted. *But yet,* they do not yield him *all the fragrance they might.* There is a stillness pervading the air which hinders the outgoing of the sweet odours from his sweet spices. It needs that he calls for the north wind to awake, and for the south wind to blow, that the spices "*may flow out.*"

Do not our own hearts say Amen to this, even should it

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involve some bitter, cutting discipline, as keen as the "north wind"? For do we not feel our need of *quickening?* Even in our best moments, do we not feel how far short we come of what we *might* be? Ah, then, let us be thankful for the all-wise love of Jesus, which adapts his discipline to our requirements, causing now the "north wind," and now the "south," to blow upon us, that our spices may flow out. Surely we need shrink from nothing he does for us, after *such* proofs of his exquisite tenderness as he has given in this very chapter. Is it not, indeed, the surest proof of his love, that, having *begun* his good work in us, he will "*perfect*" that which concerneth us; and not leave us till he has accomplished in us "all the good pleasure of his goodness, and the work of faith *with power*"? (2 Thess. i. 11, 12).

In the latter part of chapter iv. 16, the Bride again speaks, taking up the words Jesus had spoken—denying nothing of all he had said, expressing no false humility, as if she could have nothing to offer him, &c. &c.; but, with true simplicity of heart, inviting him to the garden which she vows to be "His," to eat the fruit which she thinks it no presumption to call "pleasant," since He who cannot lie had called them so before her—"Let my Beloved come into his garden, and eat his pleasant fruits."

It was an invitation readily accepted. "*I am come* into my garden, my sister, my spouse," is the immediate reply of Jesus; "I have gathered my myrrh; I have eaten my honey-comb; I have drunk my wine" (chap. v. 1). Jesus emphatically owns all the fruits as *his*, though gathered from all the different plants. All is alike accepted of him, the old and the young, the bitter and the sweet. He can and does *feed* upon the graces of his Spirit in the hearts of his people—"I have *eaten*, I have *drunk*." And we deprive ourselves of precious consolation, and very sanctifying truth, when we set aside such portions of the Word as if *we* could have no share in them. There is "wine," and there is "*milk*," and Jesus loves "the tender grape" and the budding pomegranate—the "little children" as well as the young men and fathers. He makes no reserve in the invitation he gives—"Behold, I stand at the door, and knock; if *any man* hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. iii. 20). "Eat, O friends; drink, yea, drink abnndantly, O beloved." There is "enough and to spare" for all. And what a privilege to be invited to—to sup with Jesus! Strange the infatuation of the unbelieving, that they turn away from such a feast, to feed on husks! Yet stranger still—may

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we not say?—the infatuation of believers who have tasted that the Lord is good, and yet, when he invites them to "*drink abundantly*" *of the river of his pleasures,* turn away to complain of their unworthiness, &c.! "Whosoever will, let him take the water of life *freely.*"

> "Jesus, thy feast we celebrate,
> We shew thy death, we sing thy name,
> *Till thou return,* and we shall eat
> The marriage supper of the Lamb."—(Watts.)

Chapter v. 2–8 is the language of the Bride. How strange, how passing strange it seems, that she who but a little before had so eagerly led her Beloved into her innermost chambers (chap. iii. 4), holding him fast, and refusing to let him go, should now have shut the door of her heart upon him, yea, and locked him out—even refusing to open to him when he knocked, and bid her let him in! But, alas! we know only too well, not the general outline merely, but the minutest details that are here recorded. And it gives a peculiar preciousness to this book, that it is the only book in the Bible where these ups and downs of Christian experience are thus recorded, or these seasons of declension thus laid bare to view. It wants only a soul that beats with true-hearted love to Jesus, and *there,* in proportion to the depth and intensity of its love, it will find its own experience laid down as in a map—now rejoicing in the felt presence of the Beloved—now wounded to the very quick by his absence. And it is remarkable, that it is after seasons of special enjoyment that these seasons of declension usually follow. Like the disciples sleeping in the garden, just after partaking of the last Supper with their Lord!

"I sleep." We are perfectly conscious of it oftentimes; yet so strong is the weakness of the flesh, that the willing spirit is completely overcome. Jesus alone can rouse us; his voice is like a knock that startles us out of our sleep. We listen, we hear him saying, "Open to me." Not a word of unkind reproof escapes him, but only arguments of the most irresistible and endearing character (ver. 2), "for my head is filled with dew," &c.

But this drowsiness that has crept over us, how it has checked the activity of love! Between reluctancy on the one hand, and despondency on the other, the Bride indolently replies, "I have put off my coat—*how shall I put it on?*" &c. (v. 3). Compare Mic. ii. 8 and Deut. vii. 17–19. There is a sense of inability which she has not the will or inclination to struggle against. Do we not know exactly what this feeling is? All seems so hopeless. But grace *deals not with us after our*

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sins (Ps. ciii. 10). The heart of Jesus is tenderly awake, though we be sluggishly indifferent. He finds access to the secrets of our hearts, putting in his hand by the hole of "the door," which we have closed against him, and thus gaining an entrance for himself, by which he effectually rouses us.

Godly sorrow is excited—we are moved—we rise to open the door; and many are the bitter tears that will drop from our eyes on *the locks* that shut the door against Jesus! But oh! when we open the door and find him gone, who can describe the anguish, the desolation of spirit we endure! His voice indeed we hear, but *himself*—the one thing which alone can satisfy—the one object who alone can comfort our aching hearts—HE is "*gone*." "My soul *failed* when he spake." Oh, what intense dismay — what poignant sorrow fills the soul when Jesus is felt to be away! In vain we seem to seek him—he cannot be found: in vain we call on him—he gives us no answer. He will make us feel that it is an evil and bitter thing to forsake him. And the stronger our faith, the greater will be the exercise of it. Just as in the gospel, the poor, weak, trembling woman who came behind Jesus to touch the hem of his garment got virtue out of him immediately, whilst the Canaanitish woman was exercised with long delay—so it is here. The advanced faith of the Bride justified, so to speak, this severity of treatment. She was "able to bear it." So far from being disheartened in her search, she but seeks him the more vehemently, going about the city in the sight of others, and charging the daughters of Jerusalem to tell him for her that she is "sick of love."

This was bitter experience indeed for *her;* but *Jesus* discovered in it the strongest possible proof of the sincerity and depth of her attachment to him. So it is that he oftentimes finds the bitter "*myrrh*" sweet to his taste.

The reply of the daughters of Jerusalem, in ver. 9, is very instructive. Whilst it tells, on the one hand, of their ignorance of Jesus, it shews, on the other, how our earnestness in seeking after the realisation of his felt presence impresses itself on the minds of others. It even intimates to us, that he can use us for the good of others, in our sad and dark, as well as in our bright and happiest hours; and what encouragement this should afford us!

It is remarkable, that it was in the act of testifying of Jesus to those who knew him not, that she regained her own happy confidence and assurance in him (ver. 10–16).

Ver. 10 begins with calling him "*my* Beloved." She had never wavered in her faith about him—all throughout she calls

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him "*my* Beloved" (ver. 2, 4, 5, 6, 8), plainly proving that she steadfastly loved him, yea, and loved him *supremely* too (better than any *other beloved*), even though she was not enjoying his society. Truly this was "precious faith." And now she cannot say enough in his praise—he is "chiefest among ten thousand." His head, his eyes, his cheeks, his lips, his hands, his legs, his countenance—all are so perfect, so lovely, so sweet, so excellent, that, at a loss for language to express what he is, she exclaims—"Yea, he is ALTOGETHER LOVELY."

She thought of his *head*, once "filled with dew;" his *locks*, once filled "with the drops of the night;" his *eyes*, as they wept over Jerusalem; his *cheeks*, as he hid not his face from shame and spitting; his *lips*, as they dropped words of comfort—words of peace—words in season—words of healing; his *hands*, once pierced with nails, and stretched forth to convince the unbelieving Thomas; his belly (lit. his *bowels*), as they yearned over Ephraim (Jer. xxxi. 20), and as he *groaned* in the spirit at the grave of Lazarus; his *legs*, so omnipotent to carry the weight of every believer that is hung upon him (Is. xxii. 23, 24); his countenance (or *stature*), so unrivalled for majesty and glory; his *mouth*, so full of sweetness, yea, "*sweetnesses*"—(for the word is in the plural, to intimate sweetness itself, such as no similitude can express)—HIMSELF, "altogether lovely," "*all desires*." Endless were the attempt to particularise his beauties, for "in him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9).

How wonderful to be able to say of him, "He is *mine*," "*my* Beloved," "*my* Friend!"

The daughters of Jerusalem now begin to inquire after him as though they would seek him too. *How blessed* to be able to speak of Jesus, and to testify of his goodness! (chap. vi. 1).

And the Bride is no longer at a loss where to find him. He is "in the midst" of her, feeding amongst and gathering the lilies in his gardens. Her thoughts were turned entirely away from self again, and all her sorrows forgotten in thinking of *Him* (ver. 2, 3).

And now again the voice of Jesus is heard (ver. 4–12). Without one complaint, one bitter remark upon her ingratitude and unkind behaviour towards him, or one reflection on the past, he begins by asserting her beauty, comparing her to the palace of Tirzah and the city of Jerusalem; and with inimitable tenderness he carefully repeats the very language he had used concerning her before, to prove to her that his thoughts of her and his love towards her were *wholly unchanged* (ver. 6, 7). But for this striking and irresistible evidence in our Lord's own

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words, that our falls (we may say *falls*, for this follows chap. iii. 1, 2, as well as chap. v. 1–6) and declensions *make no difference* in his feelings towards us, we could almost never have believed it. It is so unlike man, and our own guilty consciences make us feel it so very impossible; *and yet it is* POSSIBLE!—it is *true*. Oh for such a sense of his unchanging love, as shall make it agony to us to grieve or wound it!

The daughters of Jerusalem had asked what there was in her Beloved more than another beloved, and she had told them. HE now sets forth what he sees in her above any other! Queens, concubines, and virgins, "SHE IS THE ONLY ONE"! Can anything be more beautiful to contemplate than this mutual love of Christ and his Bride—so single, so pure, so undivided? *He* is "the chiefest among ten thousand." "*She* is the *choice* one." How they rejoice and delight in one another! O *how happy* we might be in Jesus, and in his joy, if we would!

In ver. 11 he speaks of "the garden of *nuts*," an autumnal fruit, beautifully indicative of the ripening process which had been carrying on in her later experience. The different stages of Christian experience are very marked in this book;—in chap. ii. 11–13, winter being past, and *spring* in all its loveliness bursting forth—the green fig and tender grape of the young believer in the bud;—in chap. iv. 12–16, there is all the full beauty of summer—trees, plants, and flowers in full perfection. But here we have the "fruits of the valleys"—fruits of humiliation—fruits not found in the young and inexperienced, but in the matured and deeply tried children of God. These are fruits most precious to Jesus. In chap. ii. 14, he declared that it was sweet to him to hear the voice of his Bride, pleasant to him to behold her countenance; in chap, iv. 9, he was "ravished" with her beauty; in chap. vi. 5, he was "overcome" by her fixed and steady gaze; but now he is carried away or ever he is aware on the chariots of his "willing people" (so Amminadib may be rendered). How it reminds us of the day when "he shall see of the travail of his soul, and shall be satisfied"! (Is. liii. 11; 1 Thess. iv. 16).

It is possible that ver. 13 may be the language of the daughters of Jerusalem, addressing Jesus and his Bride together under the title of the "Shulamite." For when it is asked, "What will ye see in the Shulamite?" the reply is given, "As it were the company of *two armies*"—Jesus and his Bride no longer seen as twain, but one. "As thou, Father, art in me, and I in thee, that they also may be *one in us*" (John xvii. 21, 22).

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It is possible, too, that chap. vii. 1–9 is a continuation of their language, as they gaze upon the Bride and admire her beauty—beginning with the shoes of her feet, and mounting upwards till they reach the very hair of her head, they behold her full stature as comparable only "to a palm-tree!" "fair and pleasant, . . . for delights."

But in ver. 10, 11, 12, it is again the voice of the Bride that we hear: "I am my Beloved's, and his desire is toward me." But as if the company of others were felt to be some sort of restraint upon her, she gives vent in these verses to the longings of her soul for secret fellowship with Jesus: "Come, my beloved, let us go forth into the field; let us lodge in the villages; let us get up early to the vineyards, *there* will I give thee my loves." There is something very beautiful in this going forth "into the field;" it betrays such entire satisfaction with Jesus, and him alone; as one has said, "I love the society of the children, but that of the Father infinitely more." So "the communion of saints" is exceeding precious; and yet there are moments when the soul gladly forsakes the company of the nearest and the dearest to be *alone* with Jesus. There is a character of free and unfettered communion which is realised only in solitude and retirement. We know how Joseph, in the intensity of his affection for his brethren, sought his chamber where he might weep unseen. It is there in the solitude of retirement that we pour out our whole hearts to the Lord, and give him our "*loves*."

And he returns her affection, assuring her that *he* on his part has much to give her—"All manner of pleasant fruits," which he had laid up for her, ver. 13 (or this verse may be the Bride's language still).

Deeply practical are the lessons to be gathered from the last chapter of this precious book. The selfishness (if one may so speak) which characterises the young believer, gives place to the "caring for the things *of others*" which marks the growth of advancing experience. First, there is a yearning after those that are "*without*" (chap. viii. 1, 2), like Andrew bringing his brother Simon to Jesus, or like Philip bringing Nathanael. This is just the faint reflection of that love that brought Jesus down from heaven to seek and save the lost; and wherever there is genuine love to Christ, love to the *brethren* is sure to follow.

In ver. 3, the Bride is resting calmly in the arms of her Beloved, nor fearing any interruption, for she not only says, as in chap. ii. 6, "His right hand *doth* embrace me," but "*should* embrace me," as if looking onward to the future.

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And Jesus again repeats *his* charge that she should not be disturbed (ver. 4). He describes her, indeed, as she had described herself, as "*leaning upon her Beloved,*" "his left hand under her head," &c. (ver. 3, 5). She is coming up from the wilderness which she has now nearly passed through, bereft of every other stay, and having renounced all dependence upon any other. The word "leaning upon" occurs nowhere else: it signifies a clinging to, or strengthening one's self upon another. It is just the clinging of the ivy to the vine, like John leaning on his Lord's bosom, and breathing out every thought into his ear.

And now, *once more,* the Bride speaks again—it is for the last time (chap. viii. 6–14). Her love is no more a spark, but a vehement flame, jealous to the last degree, content with nothing less than the whole heart and whole affections of her Beloved. He might give her all his possessions, but they would be utterly condemned were his heart of love withheld. She must be *sealed* upon his heart and upon his arm, that nothing may ever prevail to separate her from the love of Christ.

And now she evinces her concern for those who had some relationship with her, yet were not united to Jesus as she was. In ver. 1, she seems to have looked to those altogether at a distance, afar off from Christ, exclaiming, "O that thou wert as my *brother!*" But here she is speaking of those whom she could call *sisters.* Like the daughters of Jerusalem, they had *some good things* in them, but they were not yet "married to another, even to him who is raised from the dead." These, then, must be cared for, and helped onward in the Zionward way, and cherished "even as a nurse cherisheth her children." For we cannot be always like the lambs in the fold, gambolling and frisking at their mother's side with no other thought than that of their own enjoyment. We must grow up into *sheep,* and in our turn have *the overcharge* of those lambs. We must travail in birth for the souls of others (chap. viii. 1 with Gal. iv. 19). We must spend and be spent in labouring to build up the Church of Christ, and we must *work in his vineyard* as good and faithful servants and stewards, knowing how he had said, "OCCUPY TILL I COME."

We do not read of works in the early part of this book. They are *the* FRUITS of holiness, and cannot appear on the plants and trees of righteousness as soon as they are planted. We do not work to merit God's favour, but, as the Bride expresses it, when we HAVE FOUND favour in his eyes (ver. 10), *then* he sets us to labour for him. It is the soul that is well assured of its own interest in Christ—that is, "*at leisure from itself*" to devote itself to the good of others.

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And this labour shall not be in vain in the Lord. "Those that keep the fruit" shall have "two hundred." They must, indeed, render all the price of the land, and all the produce of the vineyard to the Lord, trading diligently with their talents, increasing them "an hundredfold," and then casting the price at Jesus' feet. But when they have done this, he showers back upon them the rich reward of *a double tithe.* Solomon must have *one thousand*—the keepers of the fruit *two hundred.* This is "the reward of the inheritance." An inheritance comes not by meritorious labour or working—it is the actual property of the heir. And yet there is a "reward" attached to it—*the reward of grace, not of debt.* It is not necessary, perhaps, that the young believer should hear much about it; but it is a truth God will not hide from the servant who has long and faithfully served him. *He shall be rewarded.*

And now the Bride sums up her desires for herself in the one wish she expresses—of continued intercourse and fellowship with Jesus. She speaks to him in prayer—"Thou that dwellest in the gardens"—cause me to hear "*thy voice*" (ver. 13). It *must* be *mutual.* To speak to him is not enough—*she must hear him speaking to her in return*—"Be not silent to me"—"Cause me to hear." Most precious to those who have attained this stage of Christian experience will be those parts of this book which contain the words of Jesus; for whilst the whole Bible is the Word of God, *and is* FELT *to be* "HIS VOICE," when the Spirit brings it home to the heart, there is a specialty of interest in the language spoken *by Jesus as the Bridegroom* to his Church *as his Bride.* He speaks differently as a king to his subjects, as a master to his servants, as a friend to his friends, *and as the Bridegroom to his Bride;* and it is this pre-eminently that the Bride here asks for. There is, indeed, something so sacred and so peculiar in this fellowship, that *we must be married to Jesus* ere we can understand or appreciate it. It is the highest and sweetest happiness to be experienced on this earth.

There is, in fact, *but one thing beyond it*—even the intercourse to be realised in face-to-face communion with the Saviour, when he comes again to receive her unto himself. And this is her last prayer—"Make haste, my Beloved, and be thou like to a roe or a young hart upon the mountains of spices." Already upon the mountain-tops of blessedness, far above the misty atmosphere of earth, tasting something even now of the fragrancy of the air of heaven, and gradually leaving the vanities of earth in the depths below, as we ascend

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the mountains of spices towards the gates of the celestial city, we want only the personal presence of the Beloved of our souls to consummate our bliss, and give us that "FULNESS of joy" which is *in* HIS PRESENCE for evermore.

"Make haste, my Beloved!"

ART. VI.—NIMROD.

GENESIS x. 8, 9.—"And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord."

THERE is surely more meaning in this brief reference to Nimrod than is usually attached to it. These parentheses of Scripture are always intimations of something to be specially noted, something important, something without which there would be a break or a blank in some part of the sacred story, —something without which a link would be awanting somewhere in that wondrous chain of history which begins with Genesis and ends with Revelation;—*somewhere*, we say,—not necessarily at the precise point where the parenthesis stands—but perhaps ages, centuries after,*—He who sees the end from the beginning, and from whom the Bible comes to us as a perfect *whole*, not merely as a bundle of fragments, throwing in a word at the beginning to serve as a link at the end, four or five thousand years afterwards,—inserting a verse in Genesis for the purpose of casting light upon a chapter in the Revelation. And we confess that we love to look at this aspect of the subject as bringing out to us more of God, and making *his* Word less like man and more like himself. Later historians introduce into their works illustrations of earlier annals, for they can only look backward; but God, whose one pen writes the history of six thousand years, in the beginning of his wondrous narrative casts in a sentence whose use or meaning may not be perceptible till towards the close.

* Augustine goes too far in some remarks upon this subject, in which he seems to take for granted that the literal sense of many passages contained nothing,—"on account of things which signify something, other things which signify nothing are annexed;" and then, after illustrating this by the various parts about the *plough* and the *lyre*, which are not directly useful for ploughing or making music, he adds,—"Ita in prophetica historia dicuntur et aliqua quæ nihil significant, sed quibus adhæreant quæ significant et quodammodo religentur."—*City of God*, b. xvi. ch. 2. It is over this stumbling-stone that Strauss and others have stumbled, turning all things into *myth* that seemed to them either contradictory or useless.

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We do not apply these remarks so much to Nimrod's history, here so briefly given, as to the whole of this chapter, with its names of men and places, all set in such special array before us by the Spirit of God. These names *here* preserved, but totally forgotten and unknown elsewhere, are now coming up out of their graves on the plains of Assyria. The inscriptions at Nineveh, and the attention given to the old local traditions and broken names, are now verifying these inspired enumerations—making even the infidel stand in awe at the accuracy, the strange accuracy, with which the Bible speaks even when naming a name, and silencing his crude objections when he has been telling us that it was literally impossible that cities, so many and so mighty, could have sprung up, like tropic palm-trees, in one single district and in one single age.

But let us look at Nimrod, and, brief as the record is, we shall find something in it for instruction in righteousness.

1. *His Name,* NIMROD.*—It means "the rebel," and is evidently meant to designate the nature of the man. Like all the early names, it has a meaning—a meaning in striking conformity with the individual's bold, lawless history. How or when he got his name we know not, but it is evidently given us as affording a key to his history and character. As Nimrod, "the rebel," he stands before us as synonymous with the Church's great adversary, the "King that does according to his will" (Dan. xi. 36), the "lawless one" (2 Thess. ii. 8), the Antichrist, whose names are all expressive of disobedience, imposture, wilfulness, and apostacy. Each age has had its Nimrod, its rebel chief—and the world's last age is to have the truest Nimrod, the worst and most daring rebel that the earth has ever seen,—the Man of Sin, the son of perdition.

2. *His Rise.*—The expression, "*he began* to be a mighty one," used not only here, but again in 1 Chron. i. 10, seems to imply something respecting his origin, or at least uprise. It was a new thing in the earth. He was the first specimen of giant tyranny after the flood. He was not raised up to power, nor did he come by inheritance into it, but shot up above all his contemporaries, rising out of the midst of them, and yet overtopping them all. Just so is Antichrist described as the man that "exalteth himself;" and the little horn is shewn us as "coming up among" the other horns (Dan. vii. 8); and it is said, "out of one of them came forth a little horn, which waxed exceeding great" (Dan. viii. 9). The rise of

* This name occurs only four times in Scripture; twice in the passage before us; once in 1 Chron. i. 10; and once in Micah v. 5, where we read of the land of Nimrod, or Babylonia.

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Antichrist is truly like his predecessor and prototype. He shoots up above his fellows, like some new and strange thing, so that all the world wonders after him.

3. *His Greatness.*—Three times over in these two verses, and once in the book of Chronicles, he is said to be "mighty," implying that there was something of pre-eminent might and elevation about him, not merely in his own eyes, but in the eyes of all who looked upon him. The word occurs about one hundred and sixty times in the Old Testament, and always in the sense of peculiar greatness, especially warlike greatness, so that the expression "mighty warrior" would express the force of it as well as any single word. In Gen. vi. 4. we read, "the same became *mighty* men." In 1 Sam. xvii. 51, Goliath is called the champion, or literally the *mighty one* of the Philistines. Frequently, in the historical books, we read of "mighty men of valour." In Dan. xi. 3, we read, "a mighty king shall stand up." Nay, it is the word applied to Messiah, Ps. xlv. 3, "Gird thy sword upon thy thigh, O most *Mighty*," and Ps. lxxxix. 16, "I have laid help upon one that is *Mighty;*" Is. ix. 6, "His name shall be called Wonderful, Counsellor, the *Mighty* God;" and it is the epithet applied more than once to God himself, Jer. xxxii. 18, "The great, the Mighty God, the Lord of hosts is his name." Some of the old translations render the word "giant," identifying Nimrod with the old race of giants of whom we read not unfrequently in Scripture, and still oftener in fable. But mighty as Nimrod was, raised up in his greatness above the mighty of his generation, there is a mightier than he among the sons of men, of whom he is but the type. The Man of Sin is the man of might. He rises up "great in power, and spreads like a green bay-tree." His coming is said to be "with all power" (2 Thess. ii. 9), and to be after or by means of the working or "energy of Satan," or, as it is elsewhere, "the dragon gave him his power and his seat, and great authority" (Rev. xiii. 2); and again it is added, more than once, "power was given unto him," nay, "power and strength" are given to him (xvii. 13). He is set before us as the great rebel, the Nimrod, the mighty one of the last days,—the man that "exalteth himself" and seizes the dominion of the whole earth, compelling all its inhabitants to fall down before him.

4. *The Extent of his Greatness.*—The words "in the earth" mean more than merely upon this earth. Taken in that sense, they are unmeaning. They point to the extent of his dominion. He not only rose high, but he stretched his branches wide on all sides. He added city to city, tribe to tribe, that he might

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sit alone in the midst of the earth (Isaiah v. 8). Ambitious of power, he enlarged his kingdom, circle after circle, himself the Mighty One in the midst of the far-ranging territory and towering cities. Hear the list of the cities that owned him for their founder: Babel, and Erech, and Accad, and Calneh, in the land of Shinar;—nay, not content with these, "he goes forth (ver. 11, margin) to Assyria, and builds Nineveh, and Rehoboth, and Calah; and Resen between Nineveh and Calah; the same is a great city." Romulus builds Rome, and is famed throughout the world as the founder of a mighty city. But here is a man who, in a less favourable, less populous age, builds eight cities—cities such as Babylon and Nineveh—cities, of the most unknown of which (Resen) it is said, "the same is a great city." He surely was no common chieftain or warrior that achieved such marvels. As the ambitious man of might, we see him widening his dominions on every side; but it is as the able and far-seeing statesman that we find him rearing eight vast cities, for the consolidation and perpetuation of his empire. Thus, in after ages, do we read of the Assyrian, at once the successor of Nimrod and precursor of Antichrist:—"Behold," says Ezekiel, "the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature. . . . The waters made him great, the deep set him up on high with her rivers. . . . His height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long. . . . All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations" (Ezek. xxxi. 3–6); and Isaiah describes him as boasting—"Are not my princes altogether kings?" and, enumerating the kingdoms that have fallen under his yoke—"Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?" (chap. x. 8, 9). And in Nebuchadnezzar, another of Nimrod's successors and Antichrist's precursors, we have another instance of the same wide-stretching ambition. Daniel thus addresses him: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all" (Dan. ii. 37). And the true Antichrist of the last days fills up the type, and presents us with the specimen of the true Nimrod reigning over the kings and cities of the earth, claiming not only their submission, but their worship.

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5. *His Restless Ambition.*—He was "a mighty *hunter.*" That he was so *literally* there seems no reason for doubting. In his hunting, his superior strength and skill first got play. As the great hunter he would be known far and wide; and as such he would be honoured in an age when not only physical accomplishments were held in esteem, but when the too rapid multiplication of the beasts of the field and forest rendered such qualifications as his very needful. In hunting, two things are essential, strength and skill; and these two characteristics first getting scope in a lower field, soon ripened themselves and found vent in a higher sphere. Leadership in the perils of the chase, soon led to generalship in the dangers of the battle-field. The mighty hunter of the forest is soon the mighty soldier in the plain. The subduer of the savage beast is soon the conqueror of his fellow-men. Such is the restless ambition of Antichrist—such the mixture of strength and craft that marks him—the strength of royalty, the craft of priesthood; for he unites both in his world-wide hunting. The whole line of Antichristian pretenders, from Nimrod downwards, have conjoined these two things; and in the last Antichrist we see them more fully conjoined than ever. While he subdues the nations of the earth, he commands that they worship him and receive the mark of his name. He is the great huntsman of souls; his name is "the spoiler," "the destroyer," and his employment is to wear out the saints of the Most High, and shed their blood upon the earth;—a true Nimrod in his rebellion, in his apostacy, in his lust of sway and spoil.

6. *His Defiance of Jehovah.*—He was a mighty hunter *before the Lord.* It was in the sight and presence of Jehovah that he acted thus, as one who was ready to brave the divine displeasure. The presence of Jehovah (whether the expression denote something visible or not) restrained him not. He did not, like Cain, go out from the presence of the Lord, but perpetrated all his wickedness and indulged all his ambition under the very eye of Jehovah. Possibly there may be more than this, as some have supposed, in the expression. It may be that he claimed to be worshipped as divine, or at least set himself up as priest as well as king. Universal monarchy and universal priesthood,—these were the two great ideas of his ambition. His assumptions were religious as well as political, and these assumptions (as in all ages such have been) had reference to the woman's seed. From ancient tradition and history, we learn that he called himself by the name of Belus, the sun-god, and, as such, he was worshipped in later ages in Babylon. He stood in the position of an Antichrist—the first of the great Antichristian dynasty—presenting himself

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not only for obedience but worship, and in all likelihood, as the seed of the woman, sent to establish the universal monarchy upon earth. In Nebuchadnezzar's setting up the great image for worship, we have an instance of the same thing; for it was not so much the image, as himself, that he sought to be worshipped. And Antichrist is to avow the blasphemy, and present his own person in the temple of God for worship, "I will ascend into heaven, I will exalt my throne above the stars of God. I will ascend above the heights of the clouds; I will be like the Most High" (Isa. xiv. 13, 14). In Nimrod, we see Antichrist in the bud—the great rebel, the great apostate, the adversary of God, the supplanter of Christ, the aimer at universal monarchy and priesthood.

So great had been Nimrod's eminence, and such the position he had secured for himself, that his character passed into a proverb, and as we should say of some one, He is as ambitious as Alexander or Napoleon, so it was said ages after, He is like Nimrod, the mighty hunter before the Lord. Awful greatness of ambitious rebellion and apostacy! Remembered for oppression, and profanity, and defiance of Jehovah. "My soul, come not thou into their secret; unto their assembly, mine honour, be not thou united!"

To Nimrod there is born no son. At least so we judge from the remarkable fact that none is recorded. He is written childless. He rises up and then passes away. He has successors, but no heirs. Melchizedek was a type of Christ, in that he had no father; so Nimrod seems a type of Antichrist, in that he has no son. Great as are the pretensions of Antichrist, and vast as is the height to which he rises, yet in the pride of power and pomp of greatness he passes away. He comes to his end, and there is none to help him. He has neither son nor heir. His kingdom passes from him; and the true seed of the woman—the very Christ of God—ascends the throne and establishes the universal dominion, the priestly royal monarchy of which there shall be no end. And as it was Babel that was the beginning of his empire, so is "Babylon the great" its consummation and close. There were, doubtless, heard shouts of triumph when first the walls of Babel rose under the eye of Nimrod; there shall rise yet a louder shout of more universal acclamation when the walls of the greater city, like Jericho of old, fall prostrate, and the cry is heard, "She is fallen, she is fallen, Babylon the great."*

* We may say of Nimrod's history what Augustine says of other parts,—"Non ea sine aliqua præfiguratione futurorum gesta atque conscripta, neque nisi ad Christum et ejus ecclesiam, quæ civitas Dei est, esse referenda."—*City of God.*

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Art. VII.—TERRIBLE THINGS IN RIGHTEOUSNESS.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 9, 10).

It is as if to this cry the solemn response were given, "By *terrible things in righteousness* wilt thou answer us, O God of our salvation"—"terrible things" form so chief a part of the Book of Revelation, which is scarcely more than a series of predicted judgments, one following hard upon another in rapid succession and ever-deepening intensity, until the climax is reached, in that all things are made "new."

"Terrible things;" yea, *so* terrible, that we could not endure the study of them were they not "terrible things *in righteousness.*" But "the righteous Lord" ordains them. "The righteous Judge" executes them. And in and by them the righteousness of our God is so illustriously displayed and glorified, that we take delight to read and ponder reverently the revelation of them which the Spirit has made "unto the churches." It is their "righteousness" that calls forth the adoring admiration of angels and of the redeemed in heaven, as well as of the Church of God on earth.

"They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; *just* (*δίκαιαι*) and *true* are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; *for* thy *judgments* (*δικαιώματά*) are made manifest" (Rev. xv. 3, 4).

"And I heard the angel of the waters say, Thou art *righteous*, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy" (Rev. xvi. 5, 6).

"And I heard another out of the altar say, Even so, Lord God Almighty; *true* and *righteous* are thy judgments" (Rev. xvi. 7).

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for *true and*

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righteous are his judgments; for he hath judged the great whore," &c. (Rev. xix. 1, 2).

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and *in righteousness* he doth judge and make war" (Rev. xix. 11).

This is what the soul must ever fall back upon. It is what God himself has put before us to that end, in foretelling by his prophets the judgments he would bring upon the earth. "Hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem: Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore, thus saith the Lord God . . . . . *Judgment* also will I lay to the line, *and righteousness to the plummet;* and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place," &c. (Isaiah xxviii. 14–22). "The consumption decreed *shall overflow with righteousness,*" &c. (Isaiah x. 20–25).

It is remarkable that the apostle, in quoting these latter words from the prophet Esaias, gives this rendering of them: "He will finish the work, and *cut it short in righteousness;* because a *short* work will the Lord make upon the earth" (Rom. ix. 27, 28). This is indeed soul-sustaining truth. Not only is all done "in righteousness," but in righteousness it is "*cut short!*" as it is written, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened" (Matt. xxiv. 22). Surely it is for this gracious reason that the Lord Jesus so constantly reiterates the assurance in the Book of Revelation, "I come *quickly*" (ch. ii. 5, 16; iii. 2; xi. 14; xxii. 7, 12, 20).

It cannot be denied, however, that under the commonly received interpretation of this book, this character of speedy fulfilment is really lost. For the sixth trumpet *alone* is made to occupy a period of 1260 years; two-thirds of the whole period that has elapsed since the first advent!

Setting aside, however, the question of this system of interpretation altogether, is it reasonable to assign 1260 years to one out of the seven trumpets, when the Millennium itself is to last but a thousand years? this would be to give a much longer period to the reign of the beast than to the reign of Jesus! Is it not rather the assurance that the days of tribulation shall be "short," that sustains the souls of them that are to be exercised thereby?

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When the souls under the altar cried, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" it was said unto them, that "they should rest yet for *a little season*, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

Two things are distinctly implied here;—*First*, That ere the avenging of their blood could take place, others must be killed and suffer martyrdom as they had done; and, *secondly*, That so soon as their fellow-martyrs had been put to death, their blood should be avenged.

Where, then, in the book of the Apocalypse, do we read of the killing of their brethren? And where of the avenging of their blood?

The answer to these two questions will throw much light upon what follows in the remainder of the book, and will go strongly to prove also that it is in very deed "a short work" that the Lord will make upon the earth. For the killing of the saints is distinctly spoken of as occurring during the 1260 days of the sixth trumpet, and the avenging of the blood of the martyrs during the outpouring of the vials; whilst *all* this, it is implied, will occupy but "*a little season*."

This view, however, necessarily involves the principle that the seals, trumpets, and vials, instead of running parallel one with another, *follow one after another* in regular chronological order; and for this some proof may be required. The following, out of many other reasons, are suggested as affording internal evidence that so it must be.*

1*st*, Concerning "the four winds of the earth," we read under the sixth *seal* that they are held back by four angels, "that the wind should not blow on the earth, nor on the sea, nor on any tree," to hurt them, *until* the servants of God are sealed. But when the seventh seal has been opened, and when the seven trumpets begin to be sounded, the sea, the earth, and the trees *are* hurt (see ch. viii. 7–12 with ch. vii. 1–3). It is expressly stated in ch. vii. 2, that it was given to four angels to hurt the earth and sea when the 144,000 were sealed. Is it then possible to question whether these can be any other than the four angels who sound the four first trumpets, and by whom "the third part of *trees* was burnt up," "and the third part of the *sea* became blood," &c.? Then it follows that the seven trumpets are not sounded till the seventh seal has been opened.

* There are, however, some decided difficulties in the way of the *consecutive* system.—EDITOR.

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2d, The sixth *seal* describes the sealing of 144,000 "of all the tribes of the children of Israel" (ch. vii. 4–8). When the fifth *trumpet* is sounded, it is given to the locusts from the bottomless pit to hurt those men, and those men only, "which *have not* the seal of God on their foreheads" (ch. ix. 1–4). Does not this, again, of necessity imply that the fifth trumpet is sounded subsequently to the opening of the sixth seal?

3d, With respect to the vials, is it not sufficiently clear that they must follow after the sounding of the trumpets, when it is observed that they are poured out "upon the men which had the mark of the beast," and "upon the seat of the beast," &c.? And the marking of the beast and his reign occur *during the forty and two months* in which it is given to him to overcome the saints. Comp. ch. xiii. and xvi. (the 42 months or 1260 days occurring during the sixth trumpet.)

4th, It is also *after* the sounding of the seventh trumpet that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (ch. xi. 15, 19). Yet this takes place *before* the seven vials are given to the seven angels who come out from the temple (ch. xv. 5–8). Compare also ch. xi. 19 with ch. xvi. 17, 18, 21.

Many more such proofs might be adduced, but these must suffice; and we return to the examination of the two suggested points for consideration—

I. The killing of the fellow-servants and brethren of the souls under the altar.

II. The avenging of their blood on those on the earth.

Where, then, do we read of the putting to death of the saints and servants of God, in this book? No mention is made of it under the sixth or seventh seals, nor under the first five trumpets. *Death,* indeed, there is, but it is not the death of saints. What follows under the sixth trumpet?

It is *here* we meet it. And, first, in the two witnesses. "I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, *and kill them*" (Rev. xi. 3, 7).

Again: "When the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great

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eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the dragon was wroth with the woman, and went *to make war with the remnant of her seed*, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. xii. 13, 14, 17). Concerning this period of "a thousand two hundred and three-score days," or "a time, and times, and half a time," it is expressly stated that it is "*but a short time*" (ch. xii. 6, 12, 14).

Again: "There was given unto him," *i, e.*, the ten-horned beast to whom the dragon gave his power, and his seat, and great authority, "a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And it was given unto him *to make war with the saints, and to overcome them*" (Rev. xiii. 5, 7).

Can anything more distinctly characterise this "short" period than the martyrdom of the saints? The 11th, 12th, and 13th chapters give the details in most striking language of the killing of the fellow-servants and brethren of the souls under the altar, that had been "slain for the word of God, and *for the testimony* which they held." And it is not clear that any others suffer martyrdom after this for the sake of Jesus. It is indeed written, "Blessed are the dead which die in the Lord from henceforth" (ch. xiv. 13), but that does not necessarily imply that they are martyrs. At all events, this emphatically seems to be the "little season" during which the souls under the altar were bidden to rest, until their brethren "should be fulfilled."

The substance of what follows in the Book of Revelation is, unquestionably, the record of *the avenging of their blood* on them that dwell on the earth.

The sounding of the seventh trumpet is everywhere spoken of as the intimation that the climax is at hand.

"The angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, . . . that there should be time" (delay) "no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished" (Rev. x. 5–7).

"The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ. . . . And the nations were angry, *and thy wrath is come*, and the time of the dead, that they should be judged, and that thou shouldest

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give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; *and shouldest destroy them which destroy* [margin, '*corrupt*'] *the earth*" (Rev. xi. 14–18).

"And I saw another angel flying in the midst of heaven, . . . saying with a loud voice, Fear God, and give glory to him; *for* the hour of *his judgment* is *come*," &c. (Rev. xiv. 6, 7).

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city," &c. (Rev. xiv. 8).

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," &c. (Rev. xiv. 9–11.)

This marking, it must be recollected, is carried on during the 1260 days of the reign of the beast. It seems to be his fearful mimicry of the sealing of the 144,000 faithful ones in chapter vii. under the sixth seal. Nor can we imagine a more striking or vivid contrast than that presented by the appearing of the Lamb on Mount Sion with the 144,000 who have "his Father's name written in their foreheads," whilst *upon the earth*, "all, both small and great, rich and poor, free and bond," are caused by the false prophet to receive "the mark, or the name of the beast, or the number of his name," in their right hand, or in their foreheads! (ch. xiii. 11–18, and xiv. 1).

That *fearful* mark! it reminds us of the rendering given by Horsley of Hos. viii. 2, "Inasmuch as Ephraim hath multiplied altars, altars are [counted] sin unto him. I will write upon him—*sin's, i. e.*, he is the property of sin! To which Horsley adds,—"A similar allusion occurs in Isa. xliv. 5, "Another shall inscribe his hand—*Jehovah's*." The allusion is to the custom of marking a slave with the owner's name.

How terrific to be written upon—*the Beast's!* how precious to be "sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory!"—to be the property of Jesus, the sons of God, bearing our Father's name upon our foreheads! "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

But the reaping time is now come.—"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple,

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crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: *for the time is come* for thee *to reap;* for the harvest of the earth is ripe" (Rev. xiv. 14–16).

And another angel cried, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are *fully ripe.* And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. . . . And blood came out of the wine-press," &c. (Rev. xiv. 17–20).

Then follows the *final* outpouring of wrath—"seven angels having the seven *last* plagues: for in them is filled up the wrath of God." "The temple of the tabernacle of the testimony in heaven was opened. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled!" (Rev. xvi. 1–8).

Now the blood of the martyred ones is indeed to be judged, and avenged "on them that dwell on the earth."

"I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For *they have shed the blood* of *saints* and *prophets, and thou hast given them blood to drink;* for they are worthy" (Rev. xvi. 5, 6).

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee *the judgment* of the great whore. And I saw the woman *drunken with the blood of the saints,* and *with the blood of the martyrs of Jesus.*" "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who *judgeth her.*" "Rejoice over her, thou heaven, and ye holy apostles and prophets; FOR GOD HATH AVENGED YOU ON HER." "And in her was found *the blood of prophets,* and of *saints,* and of *all* that were slain upon the earth. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: *for he hath judged the great whore,* which did corrupt the earth with her fornication, *and hath avenged the blood of his servants at her hand.* And

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again they said, Alleluia. And her smoke rose up for ever and ever." (Rev. xvii., xviii., and xix. 1–6.)

These words need no comment. They speak for themselves. *It is the avenging of the blood* of *the saints* and *martyrs of Jesus.* The souls under the altar have received the answer to their cry, "How long, O Lord?" It is done. The "little season" is past; their fellow-servants and brethren *are killed,* and their blood *is avenged* on them that dwelt on the earth.

And has it not been "by *terrible things* in righteousness" that their cry has been answered?—through tribulation "such as never was since there was a nation, even to that same time" (Dan. xii. 1; Matt. xxiv. 21)—through a martyrdom of saints —through the avenging of their blood on them who martyred them? Yes, they are "terrible things"—yet all has been done "in righteousness"—in perfect rectitude—in unsinning justice. And for this righteousness, the heavenly hosts sing praises to their God, crying, "Alleluia."

Surely, surely we are not to think that this cry ascends from redeemed ones in glory *over lost souls,* as some have imagined. No; it is the rectitude of their God that excites their adoring admiration and deep-felt gratitude, *because* "*He hath judged the great whore,*"—that *Fornicatress* who was the ruin of those lost souls; that "strange woman," described by Solomon as the seducer of the unwary, whose "steps take hold on hell" (Prov. v. 7): even *that* woman, who has the name written on *her* forehead, "Mystery, Babylon the great, the Mother of harlots and abominations of the earth;"—"the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. xvii. 1–5; xviii. 2).

We cannot attempt to decide precisely *what* this mystic Babylon is, nor *how* the events predicted in this book shall meet their final accomplishment. Enough that we see so clearly what shall be the end of all those whose hearts have been seduced from Jesus by this "great whore." Enough that we have had such a revelation made to us of that lake that burneth with fire and brimstone, in which all shall be tormented for ever and ever who are marked with the mark of the Beast. For be it so that these predictions are uttered concerning those who pass through the final tribulation, and the final exhibition of evil, in a form in which it has not yet developed itself. It matters not. That great whore is "*the Mother* of harlots;" many have been the varying forms in which she has carried on her "fornications" from the beginning, and is carrying them on at this moment, even in this our day. And that Dragon who gives his power, and his seat, and his author-

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ity unto the Beast, is none other than the Devil, that old serpent, which has acted the part of *the father* of lies from the beginning. And see how he draws men down along with himself into the bottomless pit; "the fearful, and unbelieving, and the abominable, and murderers, and *whoremongers*, and sorcerers, and idolaters, *and all liars*, shall have their part (their '*share*') in the lake which burneth with fire and brimstone" (ch. xxi. 8).

The special phase that may characterise the actings of the Dragon and the Whore, through successive generations, may vary; but let us learn to trace the stream to its source, *and to follow it to its end.* It empties itself into the lake of fire! "Consider this, all ye that forget God." "O that they were wise, that they understood this, that they would consider *their latter end!*"

Notes on Scripture.

"A Place by me" (Exod. xxxiii. 21).

"A man shall be as an hiding-place"—"a place of refuge" (Isa. xxxii. 2; Prov. xiv. 26). How wonderful, in the day when the heaven shall depart as a scroll, and the mountains and islands shall be moved out of their places, and the kings of the earth, and the great men, and the rich men, and the mighty men, shall be calling on the mountains and the rocks, saying, "Fall on us, and hide us from the face of Him that sitteth on the throne"—how wonderful, *then* to be standing safely hid in the cleft of the rock, in Jesus our "hiding-place!"

This is the place God offered to Moses—the place He offers to us!—"Behold, there is *a place by me.*" Oh! is it not the "place" to be desired above any other place on earth? "A place by *me.*" It is the Jehovah Elohim who speaks; He whose name is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin" (Exod. xxxiv. 1–7). "The Lord said, Behold, there is a place by me, and thou shalt stand upon a rock." "That rock was Christ." And what a wonderful sight that rock presents—the *Holy One* placing the *sinner* by His side! What "a place" for us to be found in—a place, too, of God's own suggesting, "a place by me!"

Oh to be ever willing to present ourselves to God, as Moses did, in fervent and importunate supplications for a realising sense of His

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" presence," that, like him, we may be admitted to this close access, this place of wondrous fellowship and communion with the God whom, not having seen, we love! Oh to be ever *close beside Him* throughout our wilderness journeyings! It is the only place of safety. Yet *how* safe! " The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders" (Deut. xxxiii. 12; Prov. xviii. 10).

It is a place of *refuge.* " There shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain" (Isa. iv. 6; Prov. xiv. 26).

It is a *holy place.* Therefore, " God called unto Moses out of the midst of the bush. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exod. iii. 4, 5).

It is a *happy place.* " The Lord is the portion of mine inheritance and of my cup. The lines are fallen unto me in *pleasant* places; yea, I have a *goodly* heritage" (Ps. xvi. 5, 6). Mary found it a happy place, when " she sat at Jesus' feet, and heard his word" (Luke x. 39). And John found it a happy place, when " leaning on Jesus' bosom" at the last supper (John xiii. 23).

And it is an *abiding* place. " Lord, *Thou* hast been our dwelling-place *in all generations*" (Ps. xc. 1).

Thus we may know much, very much, of the blessedness of a place by God on the Rock of Ages, even now while we walk only by faith. It remains, however, for that great and solemn day of His appearing, to declare the full amount of this vast privilege; for never, perhaps, till we hear the terrific sentence pronounced on all who refuse to hide in the clefts of the smitten rock, " Depart *from* me, ye cursed," shall we realise fully the immensity of bliss treasured up in those four precious words—" A place *by* me."

How it should make us prize those parting words of Jesus to His disciples—" I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you *unto myself;* that where I am, there ye may be also" (John xiv. 2, 3).

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1 Kings vi. 38.

" In the fourth year was the foundation of the house of the Lord laid, in the month Zif: and in the eleventh year, in the month Bul, (which is the eighth month), was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it."

" The house was finished throughout all the parts thereof."

——" As hour after hour passeth by
Mark'd by its own peculiar joy or woe,
Which Jesus means should tell upon the heart,
Behind each hour—O may some stroke be left
Made for eternity upon each living stone!"

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And so it *shall* be. Each hour's strokes are needed, nor shall any one of them be lacking, for "the house" shall be "finished throughout all the parts thereof." Every individual Christian shall be complete, and complete every part of his experience:—"*all* the parts thereof."

This suggests a deeply interesting view of the preparatory work now carrying on in each living stone that is being made ready for the rearing up of the entire fabric at the day of the appearing of Jesus, the true Solomon.

Believer, it tells of the *needs be* for every stroke you get. Each is sent with some special design in view. It is meant to tell upon the heart, and to be felt there; for the heart is no more like the unfeeling block of stone; it is sensitive, and tender, and *feels* the rod, and it is intended it should be so. Every hour it is meant that something should be learnt.

It tells again that God is the hearer and answerer of prayer, yea, of thine own prayer. For hast thou not asked to be sanctified wholly—"throughout all the parts" of the fabric of the inner temple? Then receive the hourly strokes as the answers vouchsafed to thy cries for sanctification and holiness. Who indeed would like to be the unfinished stone, which, at its own desire, escaped some painful hour of discipline, and thereby became a blot upon the temple of glory, having some hideous deformity clinging to it through eternal ages? Then be content, poor suffering child of God, to endure the strokes which alone can fit thee for thy place in the heavenly temple. And be *comforted* in every weary hour of despondency and depression, by the assurance given in the type, that the house shall certainly be finished throughout all its parts. God will not spare the strokes of his rod for thy crying. Nothing shall be lacking from thy perfection. The God of peace shall sanctify thee wholly, and preserve thee blameless unto the coming of his Son. "The Lord will *perfect* that which concerneth me." Now joyous, and now grievous—He will patiently and unweariedly carry on the needful discipline—

"As hour after hour passeth by."

Nor will he detain thee one hour longer than is absolutely required for thy perfecting. Most beautifully is this taught in the type—"So was he seven years in building." "Seven" denotes completeness or perfection; the *time* is no less perfect than the building. All is perfect, for all is the work of that Heavenly Architect of whom St Paul spake: "He looked for a city which hath foundations, *whose Builder* and Maker is God!"

If, then, *each part* is so perfectly finished for itself, how exquisite will be the beauty of the perfect *whole!* How magnificently great we may expect that building to be, upon which the "Builder" has expended such unwearied pains for near six thousand years of time! How welcome and precious to every sufferer should be the bright anticipation of that coming seventh thousand, when the house shall be

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"*finished* throughout all the parts thereof"—and the glory of the Lord shall fill it—and *our* King Solomon shall see of the travail of his soul and shall be satisfied, and shall rejoice for each "in the day of the gladness of his heart!"

"And he said unto me, *It is done*" (Rev. xxi. 6).

NOTES ON THE PSALMS.

Psalm LXXV.

The same Asaph takes the harp again, at the bidding of the Holy Ghost, to write an ode that, like many of David's (see Psa. lvii.), may be marked, "*Al-taschith,*" and be called, "*A Song,*" lively in theme, and with life in every line.

> "*We have praised thee, O God! we have praised thee!*
> *And (now at length) thy name is near.*
> *Thy wondrous works are telling it.*"

This is the delighted cry of Messiah's people, who see Him near at hand, and could join with Isaiah xxv. 9, "Lo! this is our God!" Their hosannahs are becoming hallelujahs. And Messiah himself responds, as in Isaiah lxiii. 1, 2, explaining his ways. He refers to their words as to his name being now near, his long-hid discovery of his person and promised deeds—

> "*(It is so) for I now get the appointed day!* (See Acts i. 7.)
> *I* (אֲנִי), *unlike earth's usurpers, judge uprightly.*
> *Earth and its inhabitants have melted away.*
> *I am he who* (אָנֹכִי) *have poised its pillars* (ver. 2, 3).
> *Selah.*"

After a pause, Messiah opens his lips to utter the sentences of doom. He addresses the apostate nations, with Antichrist at their head (ver. 4)—

> "I say (אָמַרְתִּי, the word has passed my lips) to the boastful,
> Boast no more," &c.

No help will come to you from *east or west*, from land or sea; nay, nor from the *wilderness* (מִמִּדְבַּר) shall any caravan bring you ought to lift up your head;

> "*For God is judging now!*" (ver. 7). (As Psa. lvii. 11, כִּי אֱלֹהִים שֹׁפֵט).

And the processes of judgment are commenced, the reversal of un-

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righteous sentences, and the pouring out of that terrible "Cup." John, also, saw this cup, full of "wine *without mixture*," *i. e.*, without one drop of water to alleviate its fierce poison, as here it is full of "*mixture*," *i. e.*, of all strong ingredients, that make its taste more bitter, and its wrathful poison more sure. This blood-red wine of vengeance is the measured out portion of all earth's wicked, great or small.

At ver. 9, Messiah seems to wind up the proceedings by indicating the general result. As in Psa. ii. 7, a full announcement is made of these sentences in their hearing—

"*And I* (אֲנִי), *who am entitled so to do, declare this a thing eternally fixed;*"

and then, turning towards his blessed ones, inviting them to join him in praise, he cries, so to speak, "*Hallelujah!*"

"*Let me sing* (אֲזַמְּרָה) *to the God of Jacob!*
And I will cut off all the horns of the wicked" (while this song ascends).

As the final issue of the whole, lo!

"*The horns of the Righteous One are exalted!*"

prophecy is fulfilled; what Hannah sang of in 1 Sam. ii. 10, and so many others besides, is now come to pass; for his "name is near," his kingdom is come. And thus, referring all the while to the beseeching prayer of Psalm lxxiv., Asaph has sung

Messiah's response to his people's expectation of His Coming.

Psalm LXXVI.

Milton celebrates "the inviolable saints," the holy hosts that guard the throne of God. But the family of saints on earth may claim that title equally with them, being invincible and inviolable in their King. Asaph sings of these "*on Neginoth*" (see Psa. iv.), and sings again "*a song*" in triumphant strains. He looks back upon the past, when God made himself renowned as Israel's God, dwelling on Zion, breaking there (שָׁמָּה, thitherward, like Ezekiel's "Jehovah-*Shammah*," xlviii. 35, *q. d.*, his eye and heart ever toward them) the "flashing arrows of his bow," giving fame to Zion beyond all other hills and kingdoms. All was done by the God of Jacob for his people. By Him "the stout-hearted were made a prey; they slept deep their sleep;" by Him who could give foes the same "*rebuke*" that He gave to the swelling waters, Psa. civ. 7, causing the warrior and his war-chariot to be alike motionless and dead in the silent camp. Ah, it is "*Thou*" (אַתָּה) who art to be feared, *Thou* (אַתָּה) *alone!*

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And ever shall it be thus. Ever shall it be an unanswerable question, "*Who shall stand before thee when thou art angry?*" (ver. 7), down to that great and terrible day when all earth, at the sight of thy throne, shall ask, "Who shall be able to stand?" (Rev. vi. 17). And then shall ver. 8, 9 be fulfilled most emphatically—

"*Out of heaven thou hast proclaimed judgment* (דִּין, see Dan. vii 10, דִּינָא יְתִב).
Earth fears, and is at rest! (שָׁקָטָה, like Josh. xiv. 15, and Isa. xii. 17.)
When God arises to judgment,
Saving all the meek of earth.
Selah!"

Is not this the day when the Saviour comes to reign?—the day when the results of things shall best be seen—the day when every saint with anointed eye shall see that events all tended to the glory of their God—the day when they shall sing, better far than now,

"*Surely the wrath of man praiseth thee.*
Thou girdest thyself with the remnant of wrath;"

turning it to use, even every particle of it?

Vow, then, and perform the vow, O Israel! a people near to Him (Num. ii. 2). Bring a gift to Him that is the true object of fear, to Him who has cut off, as in a time of vintage (יִבְצֹר), the breath, the life, of princes; to Him who is terrible to earth's kings. If this Jehovah be for us, who can be against us? Are we not "inviolable saints"? Let us even now sing this

Song to the Mighty One, the fear of Isaac and of Earth.

Psalm LXXVII.

For Jeduthun, the choir over which Jeduthun and Heman presided (1 Chron. xvi. 42), they are to sing now a plaintive psalm. Asaph's harp's strings are moaning to the chill night-wind. Instead of triumphing in the Mighty One, whom all must fear, Asaph is full of unkindly fears, fears arising from clouds around his soul. Our Lord on earth had such changes in his soul as we find in this psalm—a contrast to the last. One day, under the opened heavens at Jordan; another, in the gloom of the howling wilderness: one evening, ascending the Transfiguration-hill; another, entering Gethsemane. And so with every member of his body. Not that the love of their God varies toward them, and not that they themselves feel that love exhausted; but providences and trials of strange sort, and temptations buffeting the soul, hide the sun by their dark mists.

We find, ver. 1–4, *The time of darkness* pictured to us most pen-

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sively and plaintively; and the "Selah" in the midst of it, ver. 3, seems to give us time to observe the dismal pauses of the soul.

In ver. 5–9 we have *the remembrance of former days*, leading to the profoundly melancholy question—

"Hath He in anger shut the spring
Of his eternal love?"

At ver. 10, *The cause of this darkness.* "This is my sickness" (Jer. x. 19). My present circumstances of body, and the oppressive providences around, have averted mine eye from God's love.

At ver. 11, *The light breaks*—God is seen, still mighty to save, redeeming "*the sons of Jacob*" from their Egypt exile, and doing it so as to remind us of "*Joseph*," once separated from his brethren, but afterwards the head of all.

There is a day coming when we shall, with Christ our Head, sing of the Church's safe guidance to her rest, in such strains as these, remembering how often by the way we were ready to ask, "Has God forgotten to be gracious?" We are taught by the harp of Asaph, in moments of despondency, to "*remember the days of old*," and assure ourselves that the God of Israel liveth—the God of the Passover-night, the God of the Red Sea, the God of the pillar-cloud, the God of Sinai, the God of the wilderness, the God of Jordan—the God, too, we may add, of Calvary, and the God of Bethany, who shall lead us as He led Israel, even when earth shakes again, till that day when He comes to cast some light on his way that was in the sea, and his paths that were in great waters, and his footsteps that were a mystery. Asaph has been the instrument of the Holy Ghost to cheer us here, by bidding us look on this picture of

The Righteous under the cloud calling to mind the Lord's way in former times.

Psalm LXXVIII.

See Jesus in the ship, teaching parables. Compare Him speaking that day by the sea-side with the Singer here, whose words, though neither new nor dark, are yet meant to convey hidden meanings. From ver. 2, compared with Matt. xiii. 34, 35, we are led to conclude that Asaph here was directed to foreshadow Messiah, *the Prophet*, disclosing the mind and ways of God, where these were hidden from the gaze of the common eye. There is throughout this Psalm a "concealed background of instruction" (Hengst.), intimated at ver. 2, just as Jesus, in speaking very obvious and plain things about the seed and the sower, the leaven and the mustard-tree, meant all the while to lead disciples to a "concealed background of instruction"—God's ways toward man, and man's toward God.

We can easily believe that our Master, in using this Psalm, would

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not hesitate to say, ver. 3, "*We* have heard," identifying himself with us; for he does so in Psalm xxii. 4, "*Our* fathers," yours and mine; and he does so in the Prayer he taught us, "*Our* Father in heaven," mine and yours. On the other hand, in saying, ver. 4, "*We will not hide them from their children*," is he not assuming the tone of Godhead? for it is the very same voice we hear in Gen. xviii. 19, "Shall I hide from Abraham the thing that I do?"

How he brings before us most affectingly God's ways in contrast to man's! Thus, ver. 5, *God's mercies to the infant nation.* Prophets, priests, Levites, Moses, the tabernacle, all are implied in "He set up a testimony in Israel;" and all was meant to make permanent among them the knowledge and love of the glorious Jehovah. This was an act of grace; for ver. 8 recalls the perverseness of their fathers, "stubborn, rebellious, not right, not stedfast with God." Truly, *His* ways are not our ways; and soon that after generation shew their fathers' corruption, refusing to face Anak (ver. 9; see Num. xiii. 33, and xiv. 1–4), and to go whither he would.

But, again, *His guiding mercies from Egypt onward* (ver. 12). How numerous! every one how marvellous! all so undeserved, all so constant! The Red Sea divided, the cloud, the smitten rock! Yet they provoked the Most High!

Again, *His un-upbraiding mercies* (ver. 17–27). The history of the manna shews this—instinct with wonders of grace! for see how the every-day shower comes to a people most ungrateful, and forgetful, and unbelieving!

Again, *His chastising mercies* (27–33). He tries them with fatherly chastenings, and for a time the wayward children feel. But these, too, avail not. Shall he leave them? No; he has more for them in reserve.

Again, he sings of *His long-suffering mercies* (ver. 34–41). Amid frowardness, how very pitiful! how tender! how sympathising!

> "For he remembered that they were but flesh,
> A wind that passeth away, and cometh not again."

But, to deepen the contrast, he sings of *His judgments on their foes* (ver. 42–53); and then of *Canaan-mercies* to themselves; (ver. 54–56); and of *Canaan-chastisements* (ver. 57–64). What a God! What a people! How glorious in grace the One! How low sunk in sin the other! How low must mercy condescend in helping such a people!

But he has still another note to the praise of grace. *His mercies in the days of David* (ver. 65 to the end), when the Lord arose, resolved to throw down every barrier to his love, smiting foes, erecting his tabernacle on its fixed seat at Jerusalem, and giving his people David, the type of a better David yet to come—

> "*And he built his sanctuary, like lofty palaces;*
> *Like the earth, he has established it for ever* (ver. 69).

This is for ever to be a renowned spot, "morally gigantic" (Hengst.), and

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not to be as *Shiloh*, forsaken for ever. There are great things to come, awaiting that very spot. The type of that scene in David's days is not yet realised in full. At ver. 70, the Singer has his eye on what Ezekiel (xxxiv. 23) has foretold,—the David and The Tabernacle of that coming day, when our " Beloved," led up from the Bethlehem manger to the throne, shall feed Israel and Jacob, with upright heart and skilful hand—dealing prudently, exalted, extolled, and very high. Grace shall reach its zenith then. Our earth shall bask under the hot noonday sun of grace—grace no more thwarted and slighted, no more forgotten and denied, no more disbelieved and hated. Come quickly, Faithful and True Witness ! Come quickly, and be again among us, not King only, not Priest only, but

Messiah, the Prophet, shewing us that God's ways are not our ways.

SYMBOLS OF THE APOCALYPSE.

As it is often felt to be a difficulty in the study of the Apocalypse to ascertain what is figurative or symbolical language, and what is not, the following simple hints may be found useful.

1. The Greek word ὅμοιος, signifying " likeness, or resemblance to," occurs twenty-one times in connexion with expressions to which it necessarily imparts a symbolic character. See chap. i. 13, 15 ; ii. 18 ; iv. 3, 6, 7 ; ix. 7, 10, 19 ; xi. 1 ; xiii. 2, 4, 11 ; xiv. 14 ; xvi. 13 ; xviii. 18 ; xxi. 11, 18. (In chap. iv. 3, 7, and ix. 7, it occurs twice in each verse.)

2. The Greek ὡς (generally translated " as," or " as it were," occurs forty-four times, always implying that the language is symbolic or figurative. Chap. i. 10, 14, 15, 16 ; ii. 18 ; iv. 1, 7 ; v. 6 ; vi. 1, 12, 13, 14 ; viii. 8, 10 ; ix. 2, 3, 5, 7, 8, 9, 17 ; x. 1 ; xiii. 2, 3, 11 ; xiv. 2, 3 ; xv. 2 ; xvi. 3 ; xviii. 21 ; xix. 6, 12 ; xxi. 2, 11, 21 ; xxii. 1. (In chap. i. 14, vi. 12, ix. 7, 8, 9, and x. 1, it occurs twice, and in chap. xix. 6, three times.)

3. There are also eight passages, at least, in which the symbols *are explained.*

" *Golden vials*, . . . which are the prayers of saints." Chap. v. 8.

" My two witnesses. . . . These are the two *olive trees*," &c. Chap. xi. 3, 4.

" The great *dragon*, . . . which is the devil." Chap. xii. 9, and xx. 2.

" The *seven heads* . . . are seven mountains." Chap. xvii. 9.

" The *ten horns* . . . are ten kings." Chap. xvii. 12.

" The *waters* . . . are peoples and multitudes," &c. Chap. xvii. 15.

" The *woman* . . . is that great city," &c. Chap. xvii. 18.

" The *fine linen* . . . is the righteousness of saints." Chap. xix. 8.

Here, then, we have upwards of seventy instances in which we may view the language as strictly symbolical. They are surely sufficient to

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guide us very safely to a *generally* correct interpretation, under the teaching of the Spirit of truth, of the symbols used in the book. The more carefully the language is examined, the more evident will it become that the humble and sincere seeker after truth, though a fool, shall not err therein. The Book *explains itself.*

JEWISH TERMS IN THE APOCALYPSE.

THE *Jewish character* of the terms made use of is scarcely less remarkable than the symbolical. They stand out in most striking contrast to the language in all the epistles, where we scarcely can meet with the expressions that are constantly recurring here. (The scenery is most emphatically that of the Jewish temple.)

"Rise and measure the temple of God, and the altar. But the court, which is without the temple, leave out," &c. (chap. xi. 1, 2).

The Jews and Gentiles are here expressly distinguished: *the court* "is given unto the *Gentiles*," the temple being, of course, reserved for the Jews—whilst the "holy city" is represented as trodden under foot of the Gentiles during forty-two months.

"The altar" is mentioned eight times in the book.

"The lamb," no less than twenty-six times (and it is remarkable that the Greek ἀρνίον is never applied to Christ in the New Testament, except in this book).

Jesus is also called "The Lion of the tribe of *Juda*, the Root of *David*" (chap. v. 5), and "the root and offspring of David" (chap. xxii. 16).

The 144,000 sealed ones are gathered from "all *the tribes* of the children of *Israel*" (chap. vii. 4–8).

There is mention also of "the golden altar," and the "incense," and the "golden censer," and "the fire of the altar," and "the ark of his testament," and the "seven lamps of fire burning before the throne" (chap. viii. 3, 4, 5; iv. 6; xi. 19).

We read, too, of "*the Hebrew tongue*" (chap. ix. 11, and xvi. 16), and of the "*river Euphrates*" (chap. ix. 14, and xvi. 12), which strongly indicates that, both as to language and locality, the Jews are mainly to be regarded in the interpretation of such passages. They scarcely can be so spiritualised as to be accommodated to the Christian Church. A careful comparison of the whole book with the writings of the Prophets, will bring to light the wondrous harmony that exists between them; and no mode of interpretation will be found so safe as the comparing of scripture with scripture.

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Reviews.

A Glance at Coming Events, in a series of Letters on the Millennarian Theory. By Henry Bannerman. London. 1853.

The first part of this volume assails millennarianism with more than sufficient keenness, but not with much knowledge of millennarianism, or of the arguments in its support. Our readers may ponder it at their leisure.

Instead of entering on a refutation of the first part of the book, we wish rather to turn attention to the second, in which the author expounds certain views respecting the intermediate state, and other kindred topics.

In letter seventh, the author attacks the doctrine of the soul's immortality. "That there is within us an immortal spirit is an assumption easier made than established by proper proof" (p. 124). "We know that eternal life was not promised by the law of Moses" (p. 133). "The Pharisees, who openly professed the doctrine of the immortality of the soul, were rebuked and refuted at once by Jesus declaring to them, Except ye eat the flesh, &c., ye have no life in you" (p. 140). The author seems not to believe even the *immateriality* of the soul, though he is cautious in his statement on this point (see p. 195).

In letter eighth he maintains that at death the *soul* sleeps, and enters on a state of utter unconsciousness. What this unconsciousness implies he does not say, merely calling it "an unknown and inconceivable condition of existence" (p. 182). Having stated that they who have fallen asleep in Jesus are in a state of "entire insensibility," he adds, that "it admits of demonstration that to them time has no existence" (p. 203). And again, "there will not be a moment's interval between each individual's death, and their hearing the sound of the last trumpet" (p. 205).

We merely call attention to these opinions without at present entering on their confutation. We should wish that the author had told us his ideas of future punishment; for we find that those who maintain his theory of immortality not belonging to the soul by nature, but being conferred on it by Christ, are led naturally and necessarily to deny punishment. For if the soul is not immortal, and if immortality be the gift of Christ to them that believe on Him, of course the wicked have no immortality,—they drop into annihilation.

We confess that we are glad that the author is an anti-millennarian. This is one of many instances which shew the strange opinions with which anti-millennarianism has been connected from the days of Origen downwards. Had a millennarian written the latter part of this book, reviews and newspapers without number would have given forth loud

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voices of warning against the perils and follies of Chiliasm. As the author is an opponent of Chiliasm, he may count upon very faint disapprobation—perhaps a little praise.

The book is an evil one. It flings its speculations abroad among the theories of the day—adding to that state of confusion and fermentation which we see exhibited in the present day, when men, bent on philosophising and spiritualising—eager for change and novelty—are drifting away from the simplicity that is in Christ. Believing, as we do, in the soul's immortality, in its immateriality—in its bliss after death, and in the eternal punishment of the wicked, we protest against such speculations as this volume deals forth.

A Logical Analysis of the Epistle of Paul to the Romans, &c. By CHARLES FERME. Edinburgh. 1651.

FROM this relic of old Scottish theology we extract the following exposition of the part of the 8th chapter. It shews how literally, in many respects, Scripture was interpreted in these days.

'The Apostle shews the trouble of the antecedent from it in this way:—" Creation, or created things have been made subject to vanity, in hope of deliverance into the glory of the sons of God:

'" Therefore, creation waits with intense longing for the revelation of that glory."

'The antecedent is given in verses 20, 21, where the present condition of created things is shewn, being represented as consisting in two things: *First*, " That created things have been made subject to vanity:" and, *secondly*, " That they have been made subject in the hope of deliverance." As regards the first under the name of vanity, I understand here two things: 1*st*, " Man himself," to whom created things have been made subject, and whom they serve, who, in Psalm lxii. 10, is called " vanity," and " vainer than vanity;" 2*d*, " All the misery of created things on man's account," which, again, I consider as comprised in three particulars. Of these the first is—" The miserable bondage of created things under sinful man;" the misery of which bondage is seen in two things: 1*st*, in their annoyance and fatigue, which God pities, and against which He has made provision in the fourth commandment (Exodus xx. 10); 2*d*, in their perversion to a different end from that for which they were created, and for which they were designed to be serviceable to man (Hosea ii. 8). The second particular is—The pollution of created things from the contagion of man's sin, under which pollution the creature suffers, and under which it groans, until it shall be purified by renewal with fire at the coming of the Lord (2 Peter iii. 10). The third particular of this misery is—the various changes of things, and the manifold judgments of God, which, along with sinful man, created things, serving man, undergo (Genesis iii. 17; iv. 11, 12). All these four things, viz.—man rendered

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vain by sin, the miserable bondage of created things under vain man, their pollution arising from the contagion of his vanity, and, in fine, the judgment of God, which, along with man, they undergo—all these things, I say, I consider as included under the name of this "vanity," to which the world has been made subject; "not of its own accord, but on account of Him who hath made it subject." The Apostle has thus shewn us the first part of the condition of creation, viz., "its subjection to vanity." This he now goes on to illustrate by its efficient cause, which he sets forth under a contrast. "Creation has been made subject to vanity, not of its own accord:" this is the first member of the contrast, and that which is said not to be the cause. "But on account of Him who hath made it subject:" this is the second member of the contrast, and that which is affirmed to be the cause. Therefore, that which is said not to be the cause of this subjection, is the nature itself of created things, which were made free from vanity, and which, of their own nature, would neither have obeyed man now fallen, nor have been miserable along with him; that again which is affirmed to be the cause, is the appointment of a long-suffering God, whose pleasure it is, on account of the elect who are to be called, that the world should be serviceable even to sinners (Matthew v. 45). Or it may be said that this illustration is taken from a contrast of ends—"not of its own accord," that is, "not on its own account," but "on account of him who hath made it subject (to vanity)," *i. e.*, "for the use of man, who, by his sin, has plunged the world into vanity along with himself, so that the meaning will be,—as the world was created at first for the use of man, and to be serviceable to him; so now that it has been subjected to vanity, that is, made vain, and subject to corruption through man's sin, it is yet preserved under this corruption, on account of the expected renewal of the same man, along with whom the world itself also shall be renewed, according as it is written, 1 Cor. v. 17, "Old things are passed away, behold all things have become new;" and again, 2 Peter iii. 13, "We look for new heavens and a new earth." The Apostle therefore says, "that the world being preserved on account of elect men, groans under corruption, and is subject to vanity, longing for the liberty of the elect, that it may be restored to liberty along with them."'

Letter to a Free Church Minister, in Defence of Pre-millennialists, and with reference to Assertions made on the Authority of Dr D. Brown, author of "Christ's Second Advent—will it be Pre-millennial?" to which is prefixed, an Account of the Correspondence which gave rise to said Letter. By Rev. JAMES STIRLING, Kirriemuir, Dundee.

WE are truly glad to find in the north of Scotland a witness for the Lord's coming and kingdom. We thank Mr Stirling for his testimony, and for the spirit in which he has maintained it. We wished to give some extracts from his excellent and well-written letter; but perhaps it

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may be better to give Mr Thomson's. The *italics* are our own, but the *letter* is *his*, without abridgement or exaggeration. He is a Free Church minister; but we trust that not many in that Church would willingly identify themselves with such a defence of Post-millennialism.

To the Rev. JAMES STIRLING.

Kirktonbank, Saturday.

DEAR SIR,—I am just in receipt of your letter, which I regret to say is very unsatisfactory. Time prevents me from going into particulars; but I may remark that you do not answer the question, which, I say, *was definite enough for any honest mind.* There are, no doubt, many points and passages of Scripture on which Millennarians and their opponents might agree; still the distinctive point remains untouched—as every one knows, and so do you. I suppose you know a great many Ante-millennarians, who hold that Christ, with all his saints, raised from the grave a thousand years before the ungodly dead, shall reign on this earth for that period! I am aware of a variety of shades in *this fluctuating absurdity;* but all, or nearly all, I should say, agree in this. My question is just as definite as *your indefinite theory* admits, and therefore you ought to charge it against your system, not against me.

Nothing wrong, certainly, in asking a question at any one, when the object in view is to do the man justice. But you say I should have asked it sooner, &c. I was not aware whether it was true that you claimed Calvin among others, or I certainly would have saved myself the trouble of writing you. The others I knew you claimed—the chief of the Westminster divines, &c.—from your own writings; but I mentioned no name; I avoided, and have all along, as much as it was possible, avoided alluding to you in any way. But when it came to these authorities, what could I do but contradict them? You are completely wrong in regard to them; and am I to allow the community to receive these statements as right when they are wrong? or would you have preferred it that I should have named you, and declared *your* statements false? I contradicted them on Dr Brown's authority, because I have not the means of establishing my statements by producing the author's words. I am not possessed of the works; but if you deny them, as I doubt not you will, Dr Brown has a much better furnished library than I have, and a better furnished head, and he will attempt to convince you that you are wrong. You are wrong with Dr Candlish, and you are wrong, I believe, with Dr Chalmers. Now, to come to your question to me, the answer is easy, and will be given at once. I limit my inquiries to Calvin simply for this reason, that I have now as much of Calvin's writings as enables me to form an opinion about the views he entertained: and, 2d, I ground my statement upon a perusal of these works; and if you maintain that Calvin was a Millennarian, I meet you with a direct and flat denial, and challenge you to the proof; and I do this for the reasons mentioned. I am able to prove it.

But *the postscript is the richest—the sweetest—part of all your fine epistle.* So you would be so *condescending* as to engage with me in *a regular stand-up fight about this grand affair*—the Millennarian theory! How generous—how kind! I am bound to thank you for the honour you do me in thinking me a "foeman worthy of your steel." But, my friend, what's to become of poor me in the hands of such a Goliath? Will you leave any life in me? Only think of it. A man of your abilities, and a quarter of a century's study, to engage with one so unskilled to arms! Do you not fear that you would absolutely overwhelm me? There would be no fight at all—you would frighten me out of my wits. But softly, my friend, I do not think so much of *you.* Not but what you have studied your subject, and could define Millennarianism, and you might get the advantage of me on a variety of

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points; but on the general question, *I fear you not—I defy you.* Indeed, I would be prodigal of my time and opportunities for improvement, to engage in such a business with *such an evasive slippery neighbour.* For what? For the settling of this question, which you yourself declare is not essential—which I declare, and can prove to any ordinary mind, is quite plain and level to the commonest understanding, that Millennarians are wrong, and that Christ will not come the second time till *all* his people be with him—not *your*, or at least Mr Bonar's, *maimed* bride, but the *complete* Church. If the thing were doubtful, and essential to the salvation of a soul, and to its peace here below, such a course as you propose might be called for. But the circumstances must be peculiar, as is obvious from the rarity of the thing. The people are getting on wonderfully well; and I have no doubt that, *if I am spared to finish my lectures, you will have a small number who wish to hear anything more about it.* Why then endanger the usefulness of two ministers with a matter of this sort? *You are not highly gifted with patience more than myself. There might be displays of temper not very creditable to either of us.* I am sure, from what I have seen of your letters, that I would not bear with you one moment. But there are other ways in which your *invincible spirit* might be shewn; and *as I have not the slightest regard for you, or any Millennarian on the face of the earth,* I might break a lance with you. Publish your lectures; I shall promise you a review, and do my best to "trumpet your fame from the Andes to the Nile." By the bye, I have been curious to know what you make of the unglorified saints during the Millennium, and how you dispose of Gog, &c. Now, I would get all these in your published volume. But I wonder that a man of your honour and good sense should have proposed such a thing, at least till my lectures were finished, that the people might hear both sides of the matter, and thus be better prepared to give a fair hearing to both combatants; and then, again, you should have let the communion pass that *we might get a fair set-to.* But this will not do at present, as time presses, and this will shew you my mind about your grand discussion. *I have silenced ministers before this time in public,* but I like to see some clear call for such a step as meeting them publicly. In the present case, I think there has been too much said about it by *you* already, and therefore I must say a little to counteract it. After that, *I doubt not your proposed plan will be unnecessary.*

June 14, 1853.

P.S.—The foregoing pages were written on Saturday; and I now beg to say as to your proposal, that, if you publish your lectures, I shall engage to publish a reply; and if this do not satisfy you—if the public seem to stand in need of any such thing as a public discussion—in short, if there shall appear to be such a necessity for such a step as shall justify any Christian minister, either you or me, in engaging in it—then, *I shall give you discussion to your heart's content. I shall meet you, not in some church, for the crowd would destroy the pews, but on the Hill or the Common of Kirriemuir, where we can fight out this matter.*

Are ministers of the gospel to engage in a public discussion whenever they happen to differ on any point? Certainly not. Must there not be some call for such a thing? And for you and me to descend into the arena on the wide subject of the Pre-millennial theory, is just as preposterous a thing as can be conceived. We might shut our church doors, buckle on our armour, and fight till the Millennium itself stepped in and cut short our controversy. The more I have to do with you, I am the more convinced of the necessity of holding you to the point under discussion; and therefore I will have nothing whatever to do with you, either by letter or by discussion, till I see distinctly my man before me, have his views clearly laid down, and know

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what we are about. Without this it would be but a fight for fighting's sake. I was desirous of having some correspondence with you about Calvin's views, but I see it is folly till I have some published document embodying your views. You may save yourself therefore the trouble of writing me, *for I do not promise to pay the slightest attention to your letters, and I care not a straw for your rage or your favour.* It is a hopeless task to begin with you, till you take up your ground openly and publicly, by giving your views to the world.—I am, yours faithfully,

J. THOMSON.

Narrative of a Journey round the Dead Sea, and in Bible Lands, in 1850 *and* 1851. By F. DE SAULCY, Member of the French Institute. London: Bentley. 1853.

WE are sure that the following extracts from this recent French work will interest our readers. They serve to shew the minute accuracy of the Word, and also afford some room for interesting inferences.

Tameness of the Birds.—Near Zidon, "game plentiful—lapwings, ducks, herons. Not one of them thinks of flying off at our approach: the larks walk quietly under our horses' feet." Again, near the Dead Sea at its southern border. "We are in an actual forest, but of a most sad description. It consists of clumps of slender trunks of trees: thousands of prickly branches interlace each other round these impenetrable clusters. Upon all the upper branches, perch beautiful, little pink doves, which look at us, as we go by, with perfect indifference. Here and there, humming birds, with ruby and emerald frills, flutter from tree to tree, disturbed by the noise we make in treading over the dry stalks, rather than frightened at the approach of any familiar danger" (pp. 35, 375).

Is not this an illustration of Isaiah vi. 11, 12—"till the land is desolate with desolation, and the Lord have *removed men far away, and there be a great forsaking in the midst of the land*"? What else accounts for the tameness of these timid birds? Is it not the *fewness* of the inhabitants, and the rarity of the visits paid by man to these localities of Judah?

Hazezon-tamar.—Close to Engeddi. "We resume our march. The Arabs call this district *Belad Hasasa.* Our path is now south-west. We cross the *Onad Hasasa.* To-morrow we expect to be at *Aia Djeddi.*" Now, this district and valley *Hasasa*, is no other than a remnant of the name in Gen. xiv. 7, *Hazezon-tamar*, which is in 2 Chron. xx. 1, 2, described as being *Hazezon-tamar*, which *is in Engeddi.* The primitive name has been transmitted from generation to generation (p. 179).

David's Cave at Engeddi.—"There is a curtain of limestone hills, where we hope to find a *cave*, a *well* supplied with water, and an eligible encamping ground. We double our speed, and in twenty-six minutes arrive in front of the *entrance of the cave and the well*, which is called Bir-el-mankuchieh."

Now, in Eastern countries caverns are often chosen for sheepcotes, both for *security* and for *shade.* No doubt this one was

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especially suitable, as it had also a *well* to water the flocks. Now, read 1 Sam. xxvi. 1, " Behold, David is in the wilderness of Engeddi;" ver. 3, " And Saul came to the *sheep-cotes by the way*, where was *a cave*"—and there it was that David and his men already were.

Three obscure localities discovered.—In Jer. xlviii. 45, we read of " a fire from out of Heshbon, and a flame from the midst of Sihon." The town Heshbon is well known, but commentators never heard of a town called " *Sihon*," and so have agreed, that this latter clause is to be taken as if written " from the city of king Sihon." But De Saulcy found on a considerable height extensive ruins, called at this day, " *Shihan*." This was in the very region of Moab.

Again, he found near the supposed site of " *Zoar*," a hill called " Djebel-es-*Sufah*." Now, all commentators almost agree that it was a town somewhere near Arnon that was meant in Numbers xxi. 14 (margin), " What he did in *Sufah*, and at the brooks of Arnon." This seems to shew the place referred to.

Once more. In Joshua xv. 2, we read of " *the Bay of the Salt Sea*." It is in the Hebrew—" The tongue," הַלָּשׁוֹן. At this day, the peninsula or promontory, so very marked in every map, at the foot of the Dead Sea, is called by the Arabs by no other name than " *Lisan*," " the tongue"—the very Hebrew word.

Site of the Cities of the Plain.—He has at great length examined the probable site of the doomed cities. With great calmness, and with great reverence for Scripture, he tries to shew that these cities stood on the shore of a former lake—a lake afterwards turned into this awful sea. Hence he seeks for their ruins, not as so often done, and so vainly, *under* the waters, but around the sea. He thinks he finds in ruins of great extent, and bearing marks of fire, called " *Esdoum*," the ancient *Sodom*. In " *Oumvah*," or " *Goumvah*," which is the skeleton of a city more than a league in extent, he finds *Gomorrah*. In the name " *Thaemah*," where a market is held, he discerns traces of *Admah*. In the place called " *Sebâan*," there seems to be something of *Zeboïm*. And as to *Zoar*, he is not the first who has decided that " *Zouera* " is the spot where it stands, not more than three leagues from Sodom, at the foot of a hill. His inquiries on these points are at all events very interesting, and often his details help us to realise the spots somewhat distinctly—as when he tells us that at *Admah*, he finds red, yellow, and violet masses of rock, occasioned by the metals they contain.

The King's Highway in Moab.—In Numbers xxi. 21, Israel sends messengers to Sihon, to say: " Let me pass through thy land: we will not *turn into the fields*, or into the vineyards; we will not drink of the waters of the well; but we will go *along by the king's highway*, until we be past thy borders." Now, De Saulcy found remarkable roads in this region. " In the plain of Moab, we found remarkable roads with fixed stones, in great numbers. There were the beaten tracks, bordered right and left by long piles of large stones, so that there might be no

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possibility of turning out of them to enter into the cultivated lands, under pretext that they were not clearly defined." "Similar roads we found also at other places; and the Arabs call them '*the Sultan's roads*'" (p. 495).

The Wrath of God on Sodom called to remembrance.—At the point of the shore of the Dead Sea where Zoar stood—"Es-Zouera,"—"No description can adequately express the desolate aspect of the spot. On all sides, nothing is to be seen but immense chasms, rocks violently torn from their original masses, and hurled down into the bottom of the road, and perpendicular cliffs of a soft, crumbling stone, which looks like volcanic ashes. Then, in about ten minutes, we pass on our left a dark-coloured mountain, *that looks as if it had been calcined by intense* fire, and which commands from a lofty elevation the deeply hollowed way through which we are proceeding. To our right are obscure masses of the same broken rocks, similar in height and appearance. We seem enclosed within two lofty walls higher than the eye can reach." While thus pursuing their slow, laborious way round the margin of the Lake, a storm came down upon the travellers, "*bursting exactly over the Asphaltic Lake.*" "Dark grey clouds had united the sea and the sky; suddenly, a splendid rainbow of dazzling brightness and richly variegated colours appeared to form a gigantic archway, thrown by the hand of the Almighty between the two opposite shores of the Dead Sea. Soon large, black clouds came down on the sea, while the western sky became pure and radiant; the sun darted fiery rays on the mountains, so that the summits of the hills of Moab seemed covered with the flames of an enormous conflagration, their bases remaining as black as ink. Above, was the dark, lowering sky; below, the Lake like a metallic sheet of dull, leaden grey; around us, the silence of the desert and utter desolation. Afar off in the west, a bright, cloudless sky shone over what seemed a blessed land, while this spot seemed frowned upon in wrath. It is impossible to describe the scene. Our Bedouins themselves, though accustomed to the grandest operations of nature, participated in the sensations by which we were completely mastered. 'See, sir, see!' they exclaimed; '*Allah yedrob Esdoum!* Allah *is smiting Sodom!*' And they were right. The tremendous spectacle which *Lot witnessed from nearly the same spot where we were now standing*, must have been a striking resemblance to the magnificent repetition with which we had just been favoured by the same presiding providence" (vol. i. p. 527).

Remarks on the Present and Future Prospects of the Jews in Palestine, and the Duty of England to that Nation. By Rev. A. G. H. Hollingsworth, M.A. London. 1853.

From this pamphlet we select the following notices of the "Land of Promise:"—

"In Palestine, from the reports of Jewish residents, the most valuable productions may be obtained.

"Cotton will grow to a large extent, and of good quality. From poppy, a

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fine oil is extracted for burning and cooking. Wheat, barley, Indian corn, with two thousand grains in a single sheaf; beans and lentils can be cultivated to a vast amount, and of high quality. Cattle thrive and are prolific. Sheep of fine wool, and goats herded with them, are found in many places. Oxen of great fatness, and of small size, with unrivalled horses, abound in some of the valleys and plains. Camels, those ships of the overland route to India, and asses, are limited in their increase only by the absence of all law but the primæval one of the strongest hand. The vine is a native of the country. From the top of the Armenian convent in Bethlehem, a recent intelligent traveller counted nineteen towers in vineyards, still partially cultivated and fenced in, to protect vines of extraordinary natural growth, and grapes of delicious luxuriance. The olive flourishes when once planted, and never dies. Tobacco is cultivated in some of the rich plains. Fruit trees are indigenous in the varied soil and mountain climates. Pomegranates, figs, melons, and apricots, with peaches, are common to the country. Apples and citrons, with lemons and plums, gleam in golden lustre amid the dark foliage. Oranges, nuts, and almonds, as of old, still attest by their luscious existence the vigorous life of the past, and another future. The garden produce of the land is like Eden when under culture. A population of millions might increase in affluence, where now a precarious five hundred thousand people exist, but do not flourish and live, and diminish year after year.* In the desolate wastes, the sweetness of the monthly wild flowers perfumes the air; but the solitary traveller now only enjoys that fragrance which ten thousand happy houses might possess, if only a word of protection was spoken by the Queen of England. Ravens croak triumphantly in the valleys. In the evening eagles sit enthroned on the thorny acacias, and survey their domains and homes, amid places where a thriving population has formerly rejoiced in existence. A few small birds timidly twitter a short song amid the almond bushes, lest their destroyers, the hawks and falcons, should hear and kill them. The wolf howls, the jackal yelps, the dog moans, amid the fallen ruins and villages in every valley. Olive-trees grow in the deserted chambers, and vines in some ancient cities force their way into the silent rooms, and creep luxuriantly over the very hearths. Birds nestle in their desolate cities. The Christian traveller and the Jewish wanderers are oppressed with a mental sadness amongst these ancestral solitudes, where the silence is frightful in the midst of the clustering houses of innumerable generations; and where the partridge and the quail are heard calling to their mates from chambers in which the guest was honoured by his reception, or ladies sat and received their visitors. In many places the fallen churches encumber the road with their ruins. The symbols of our faith in the cross, or the episcopal staff, or the monogram A. Ω. in some instances remain over the colonnades or doors. The most beautiful of countries is the most solemn in her dreariness and desolation. She is widowed in her beauty; and, clothed in mourning, her features wear an air of stern sorrow as she sits beneath her mournful palm-tree and is silent.

"The Holy Land has, besides these productions of vital importance to human welfare, others not less conducive to the happiness and wealth of man. Woods of palm, mulberry, pine, and oak, variegate the prospect, and clothe the sea-shores, in some localities, with a rich mantle of vegetation. Bees fill many places with delighted murmurings, and the rocks shine in the sun with the honey that runs in superabundant waste from their nests, and fills the air with even oppressive sweetness. Coffee and indigo have been successfully cultivated by some English in the plains of Migdol; but the want of security, and robbery, marred their prospects. Mineral veins of great richness in

* "On my road I saw six ruined towns, and only six living persons."—*Walpole.*

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copper, and caves filled with zinc ore, lie imbedded in many of the hills. Brass, as of old, can be made in the country, and ironstone is found in other places. Vast flocks of sheep, and herds of thousands of cattle, could again meet there in the extensive plains to the east of Palestine, with pastures, where Job's wealth and greatness can be repeated for new settlers."

The British and Foreign Evangelical Review. No. VI. Edinburgh: Johnstone & Hunter. 1853.

The last three numbers of this periodical we have not seen, and this is our apology to our readers and to the publishers for not having noticed them. From what we have heard, they are worthy of high praise; and the present number will be found keeping pace with its predecessors. The articles are able, learned, and full of interest. It is, however, with one of them especially that we are concerned—the review of Delitzsch on Habakkuk. Judging from the sketch here given, the work itself must be an able one; and one remarkable feature in it is, that it considers the third chapter wholly *prophetic*, not *historical*. Delitzsch would render verse third, "God shall come from Teman," &c. His exposition of the passage, and delineation of the whole scene are excellent. Our extract must be a long one, but our readers will not grudge it.

" The judgment announced in chap. i. as about to burst upon Judah, had led the prophet to pray (ch. iii. 2) that God would repeat on their behalf some such marvellous deliverance as he had wrought of old. And now (ver. 3), in answer to his prayer, God comes to free his people and to punish their foes. The figure of the rising sun lies at the bottom of the majestic description which follows. The divine glory breaks in over Teman and Paran, the region of ancient wonders, not as though the divine advance began at the first of these points and proceeded thence to the other, but the entire horizon which they bound is illuminated at the same instant, and God comes from both at once. And now, as 'Selah' intimates, the singers pause, while the instrumental accompaniment takes up the grand thought now announced, 'God is coming,' and dwells upon it in a round of jubilate and elevated strains. In an instant his glory has already covered the heavens, and the earth is full of his praise; not the acclamations of its inhabitants rendering praise—the effects of the theophany appear first (ver. 6), and these are terror, not praise —but that which is deserving of praise, a synonyme of glory. 'And there is brightness like the light,' *i. e.*, of the sun. First there was a glory spread over the horizon; next it flashes up over the sky and fills the earth with its radiance; now the concentrated brilliance, from which all this light had proceeded, rises into view. Beams of light, by a frequent oriental figure here called 'horns,' stream from him on either hand. 'And there,' in the midst of his brightness, 'is the hiding of his power;' this transcendently glorious appearance is not God himself, but the veil which he has thrown around his omnipotence. 'Pestilence and burning diseases' (Eng. ver., marg.), the frequent instruments of his wrath, are here personified as attendants preceding and following the Lord of life and death. Quite a number of interpreters have adopted the notion that all theophanies must be squared to the scheme of an advancing storm; and the one before us has not escaped the same fate, and, as might be expected, the strangest mal-interpretations have followed. Here all is light and brightness, not clouds and tempest. And even in those representations it is never a mere storm that is depicted, but always something extraordinary and supernatural, to which a natural storm bears only a

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partial analogy. For although nature is itself a revelation of God, yet it becomes so in a more immediate and remarkable manner when God appears for judgment; and nature serves on the one hand as the instrument of his vengeance, while on the other it mirrors forth his majesty or sympathises with what man endures.

"Thus far the sunrise of the theophany, so to speak. The brightness that veils God, though it has risen into view, is yet afar, only filling the world with the beams of its distant glory. Now it comes into closer contact with the earth and its inhabitants. He stands and—not, 'measures the earth,' though the verb might easily have this sense, whether with reference to the division of Canaan among the tribes, or to a future division of the territory of their enemies among his people, or in the sense of measuring with his eyes, *i. e.*, to survey—but, 'shakes the earth,' he simply treads upon it and it quivers. He looks, and makes the nations quake. 'Everlasting mountains' —not symbols of nations or kings, but in the literal sense—'burst asunder,' not as obstacles to be removed out of the way of God's advance, but from fright which they are represented as sharing in common with man. 'Perpetual hills sink,' as all that is lofty must before the Almighty. The 'everlasting ways' ascribed to him are not mountain-tops, considered as the road over which God comes, but literally 'goings of eternity,' or remote antiquity, 'are his,'—he goes forth now as he did when he appeared of old. By the mountains here Delitzsch understands the dark granite mountains of Seir, as those lay nearest the scene of the theophany; and to the epithet 'everlasting' he gives the geological sense, which certainly suits Seir very well, of primitive as opposed to stratified mountains, whose formation goes back to the time of the original creation, not the work of subsequent deposition and upheaving. Cushan (perhaps the same as Cush or Ethiopia) and Midian, nations bordering on the Red Sea, and in the immediate neighbourhood of this magnificent descent, are singled out in their terror, not by way of contrast to others who do not share it, but as an instance of what is universal.

"The language now suddenly changes from the form of narration, in which the prophet has been describing what he saw, to that of direct address. The apparition grows more and more distinct. The Lord has come forth from the brilliancy in which he was hid, equipped as a victorious warrior with chariot and horse. The sea and rivers (Delitzsch supposes the Nile and Astaboras of Ethiopia) are seen in fearful agitation (an evident allusion to the miraculous passage opened through the Red Sea and the Jordan). And the prophet, too much excited by his desire to know the object of this terrific display (of which he is not made aware till ver. 13) to remain longer a quiet beholder, earnestly asks if they are the objects against which God's wrath is directed. 'Against rivers has there been kindled, O Lord, against the rivers thine anger? against the sea thine wrath, that thou art riding upon thy horses, thy chariots of salvation? Being bared bare is thy bow,'—he is seen stripping from it its covering that it may be ready for use,—'sworn the arrows by thy word,'—the command of God has bound them as by oath to execute their commission, they shall not fail to strike wherever they are aimed. This completes the draught of Jehovah as a conquering hero; the singers hush (Selah) while the instruments prolong loud notes of reverential praise. The address begun ver. 8 still continues, 'Thou art cleaving the earth with rivers.' The bursting forth of streams from the bowels of the earth is another accompaniment of that majestic appearance, of which it has been asked if it was in wrath against the sea. All nature is seized with consternation at the sight of the advancing Deity. Mountains writhe distracted, deluging rains sweep by, the ocean roars, its waves dash against the sky, the sun and moon, affrighted, shrink back from view into their habitation—the same from which they come forth when they rise (Ps. xix. 5), and into which they enter when they set, but into which

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they now suddenly from the midst of heaven withdraw themselves, not because overpowered with superior brightness, but terror-stricken—'at the light of thine arrows that are flying, at the bright flashing of thy spear.' The spear and arrows of God are lightnings, not as natural phenomena accompanying a supposed storm, but as the weapons of his wrath. 'In indignation thou art marching through the earth, in anger thou art threshing the nations.' And now the sudden certainty breaks in upon the prophet that this display of fearful majesty, which has filled the world with wild dismay, and before which he has just seen the nations beaten like dust and chaff, is not directed against all nations without exception.—'Thou hast gone forth for the salvation of thy people, to save thy anointed,'—an epithet not of Judah but of their king, and that not any individual king, as Josiah, Jehoiakim, &c., but the king absolutely; and as the view of the prophet is complex, embracing the full realisation of the idea as well as its present imperfect manifestation, Christ, the last and most glorious successor of David on the throne, is not excluded. That the Davidic king, including even the greatest of David's sons, should be an object of divine assistance, is a representation found elsewhere in the Old Testament (Zech. ix. 9; Ps. xxii.), and need create no difficulty.

"The accomplishment of this work of deliverance is now set forth in three distinct figures: First, the house of the wicked is dashed to pieces; head, neck, and foundation are all torn away, and not a vestige is left remaining. Next, the ranks of the enemy are made to turn their arms against each other, and to perish by their own weapons. 'Thou hast pierced through with his own darts the head of his hosts' (literally, 'inhabitants of villages and unwalled places,') 'which come like a whirlwind to scatter me,' exulting secure of their prey like a robber lying in wait for some poor defenceless wanderer. The prophet sees the deliverance, but he sees, too, the danger that must precede it; and this as the nigher more powerfully affects his mind. With a trembling heart he beholds the advancing hosts as they rush on, certain of Israel's destruction; and the similarity of peril to that in which Israel was when pursued by Pharaoh and the forces of Egypt, gives rise to the third figure. The enemy follow Israel flying through the sea with its heaped-up waters. God marches after them, riding on his horses and chariots of salvation (ver. 8). That Israel is saved, and that their enemies are destroyed, is not added. Just at the moment of intense expectation the figure is broken off. Israel's peril is seen; his deliverance is certain, but it lies yet in the future, and this leaves room for human despondency. The same fear which oppressed the prophet at the outset (ver. 2) returns again upon him. A distant deliverance does not extinguish his alarm at the approaching calamity. 'I heard'—not God's majestic approach, for that was presented to the eye rather than the ear, and was, besides, to his people, an occasion, not of terror, but of joyful expectation, because its object was their rescue—but the same that he had heard with similar feelings before (ver. 2), viz., the prediction in chap. i. of a speedy judgment upon Judah—'I heard, and all within me' (both physical and spiritual) 'trembled; at the voice my lips quivered; rottenness enters into my bones,' (paralysing all my strength), 'and I tremble where I stand, that I must quietly wait for the day of trouble, for his coming up against the people who shall invade them in troops.' It is the being obliged to await this righteous inevitable chastisement which gives rise to the feelings just expressed. The next verse expands the idea of the day of trouble by giving the consequences of the invasion. It is a prophetic picture of the desolation of the Holy Land by the wars with the Chaldeans; and in part, also—for the prophet does not chronologically separate them—its mournful condition during the Babylonish exile. But the confidence of faith triumphs over all, and with the exultation of victory the psalm closes."

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The Museum of Classical Antiquities; a Quarterly Journal of Ancient Art. London. 1853.

No. VIII., with its Supplement, lies before us, containing by far the completest and ablest statement of the whole question as to the site of Calvary that we have read. It is most comprehensive and satisfactory. The question can be no uninteresting one to our readers; and nowhere will they find it better or more fully discussed.

Christ our Life. By JOSEPH ANGUS, D.D. London : J. Nisbet & Co. 1853.

AN able book, clearly and tersely written. The remarks towards the close respecting the Lord's second coming, are good though general.

A Discourse concerning Faith and Fervency in Prayer, and the glorious Kingdom of the Lord Jesus Christ, on Earth now Approaching. Delivered in several Sermons, in which the Signs of the present Times are considered, with a true Account of the late wonderful and astonishing Success of the Gospel in Ceilon, Amboina, and Malabar. By I. MATHER, D.D. Boston : B. Green. 1710.

THE author of this little work, *Dr Increase Mather* of America, is well known in the churches, as a man of zeal, and faith, and power; but he is not so well known as a student of prophecy. He was evidently a millennarian, though in the present work his statements are *general* in reference to the expected reign. He takes for his motto a sentence of Luther's on the third chapter of second Peter—"There is here a promise of new heavens and earth, in which there shall be no sin, as Paul affirms in the 8th of the Romans, Then shall all heaven and earth become one Paradise."

The concluding paragraph of the preface will shew the author's spirit :—

"Whether there will be a personal appearance of Christ, and a corporal resurrection of saints at the beginning of the millennial kingdom, is a more difficult point. Great divines have been for the affirmative. So Piscator, Alstedius, Grossius, Brenius, Serraricrus, and of late, several French Protestant confessors, who have addicted themselves to prophetical studies. And of our own nation, Mr Mede, Mr Burroughs, Dr Goodwin, Dr Worthington, and many others. I know not of more than three of the ancient pastors of the churches in New England, who were of that persuasion, viz., Mr Davenport, Mr Hook, and Mr Walley. I take it to be a problem fitter for scholastical argumentations, than to be handled in the pulpit before a popular auditory. And having in a dissertation lately printed in London, declared my sentiments on that subject, I have wholly declined discoursing on it in these sermons, choosing to insist on truths in which the generality of Reformers are agreed, rather than to amuse my hearers with notions above the reach of most of them. I have studied plainness and perspicuity, and so to express the truth as that the meanest capacities may understand and be edified. The first and famous pastors in the New English Churches, did in their public ministry frequently insist on the doctrine of Christ's glorious kingdom on earth, which shall take place after the conversion of the Jews, and when the fulness of the Gentiles shall come in. It is pity that this

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doctrine is no more inculcated by the present ministry, which has induced me the rather to preach, and now by the press to publish what is emitted herewith.

"I have also considered that David (the sweet Psalmist of Israel) went out of this world with earnest desires after the enlargement of Christ's kingdom over the earth. Piscator, a little before his death, wrote a discourse concerning the future happy estate of the Church. It is a subject proper to be meditated on by those who are (as I am) hastening into the eternal world. I die in the faith of the speedy accomplishment of those glorious things which are spoken concerning the city of God, and the kingdom of Christ. Amen. Even so, come, Lord Jesus, come quickly."

Take also the following statement :—

"The seventh trumpet will sound ere long; and then there will be voices in heaven, saying, 'The kingdoms of the world are become the kingdoms of our Lord and of his Christ' (Rev. xi. 15). Satan and Antichrist had them, but Christ will have them to be his, and that will make the world happy; for it will then be a new world. 'All things will be made new.' The glorious state of Christ's kingdom is a world to come; that world to come shall not be put into subjection to angels, whether good or evil ones (as this world is), but unto Christ; it is a world made on purpose for him to reign in (Heb. ii. 5).

"I design not at present to speak of that kingdom which our Lord Jesus Christ shall administer at the universal judgment, when at the name of Jesus every knee shall bow, of things in heaven, and in earth, and under the earth, and every tongue shall confess that Jesus Christ is the Lord. The dispensation of judgment is by way of eminency called his kingdom; 'He shall judge the quick and the dead at his appearing and his kingdom' (2 Tim. iv. 1). He will then remove his throne from heaven to this visible world. Then will his visible kingdom appear in the greatest glory; when also there will be a personal reign and residence of Christ in this lower world, throughout the glorious transactions of that great and long-lasting day. But I am speaking of a kingdom to be over all the earth before the universal resurrection and judgment."

As to the restitution of all things, Dr Mather thus writes :—

"The Scriptures intimate to us that when this kingdom of Christ has filled all the earth, this earth will be restored to its Paradise state before the conclusion of it. The 96th Psalm is a prophecy of this kingdom, and it concludes with calling upon the earth to be glad, the fields to be joyful, and the trees of the wood to rejoice. If they shall be restored to their primitive state in their first creation, they may well rejoice; by a rhetorical figure, affections are given to senseless creatures. Isaiah says, the wolf shall lie down with the lamb, the lion with the calf; and that the serpent shall not hurt. Thus should it have been if men had not sinned (Isa. xi. 7, 8, 9). That text admits of an allegorical interpretation; but it does not thence follow that a literal one is wholly to be excluded, especially considering that the Apostle says, 'that God has by the mouth of all his holy prophets which have spoken since the world began, declared that there shall be a time of the restitution of all things' (Acts iii. 21). At the ultimate judgment there will be a destruction of many things: how is it then the restitution of all things? The Scripture also assures us, that the creature shall be delivered from that bondage to corruption, which it has, contrary to its desires, been made subject unto. This deliverance is the earnest expectation of the creature. Yea, the whole earth groans and travails in pain for it (Rom. viii. 19, 20, 21, 22). Christ will 'make all things new; a new earth as well as a new heaven' (2 Pet iii. 13; Rev. xxi. 5).

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"This glorious state of things in our Lord's kingdom will be of long continuance. The Church has sometimes had halcyon days. So it was when the great Constantine, a most zealous Christian, was made emperor of the world; but they lasted not long; whenas Christ's reign over the earth will be a long one. The Jewish writers, some of them, say that the kingdom of the Messiah will continue for a thousand years. If they only said it, what they say were not much to be regarded: but the Scripture is express for it; we have it six times in one chapter, viz., the twentieth chapter of the Revelation. No kingdom shall succeed Christ's kingdom on earth. For that cause it is said to be an everlasting kingdom, and that it shall stand for ever: not that Christ shall reign on earth to eternity. For the end will come, when he shall have delivered up the kingdom to God, even the Father, and shall have put down all rule, and all authority, and power, and God shall be all in all (1 Cor. xv. 24). But this kingdom shall never be put into another hand—it shall not be destroyed."

Of our longing for Christ's kingdom, he thus speaks :—

"The servants of Christ ought not to have a servile fear of the great day of judgment, but rather to pray and long for it. Should they not long for the coming of Christ? Is it not the spirit and character of a true believer to do so? Does not the Song of Songs, which is Solomon's, conclude with these words—'Make haste my beloved, and be thou like to a roe, or to a young hart on the mountains of spices'? And does not the blessed book of God conclude with the like fervent desires—'The Spirit and the bride say Come, Amen! Even so come Lord Jesus'? But Christ will not come personally to reside over the earth before the day of judgment, which is often in the Scripture called, His coming. We are taught to pray, Thy kingdom come; in that petition we pray for the day of judgment: for then Christ's kingdom will come in all the glory of it. It is true, as formerly has been shewn, that Christ will have a glorious kingdom over the earth before the ultimate judgment. Nevertheless, then his kingdom will rise to the last degree:—'He will judge the quick and the dead at his appearing, and at his kingdom' (2 Tim. iv. 1). Then this King of glory shall sit upon a most glorious throne, all the angels in heaven waiting on him, and all nations gathered before him. In that day, all the men in the world, or that ever were, or ever shall be, yea, and all angels too, shall see and acknowledge that Jesus Christ is lord of all (Phil. ii. 10). 'At the name of Jesus every knee shall bow, of things in heaven, and in earth, and under the earth.' We should therefore pray and long for that day. 'Looking for, and hasting to the coming of the day of God' (2 Pet. iii. 12). By faith and prayer we look for it and haste unto it. A blessed day it will be unto those that so look for it, and long for it. It will be their coronation day, wherefore the Apostle says, 'There is laid up for me a crown of righteousness, which the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing (2 Tim. iv. 8)."

To prayer for the Jews he exhorts :—

"Pray that the Lord's ancient people may look on him whom they have pierced, and mourn for him. Then the Lord will reign in Mount Sion, and before his ancients gloriously. We have reason to pray for them. We owe it to them, for their fathers' sake; when they were the Church of God, they prayed for us Gentiles. The 67th Psalm is a prayer of the Jewish Church, for the conversion of the Gentiles. Solomon introduceth the Jewish Church as speaking to Christ, and asking what they shall do, that so the Gentiles may be converted to him—Cant. viii. 8, 'We have a little sister.' The Gentiles are called a little sister, because they were the younger sister, born a long time after the Jewish Church. 'She has no breasts.' The Gentiles had

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not the milk of the Word, the food of life. 'What shall be done for her'—*i. e.*, What shall be done that so the Gentiles may be converted—'in the day when she shall be spoken for?' Believing Jews have spoken for the Gentiles, that they might be converted to Christ, and reconciled to God. And shall not we now speak the like for them, who are at present enemies to Christ? Especially considering that their reconciliation to God through Jesus Christ will be a wonderful mercy to all the churches of the Gentiles throughout the world;—Rom. xi. 15, 'For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the Dead?'"

The work thus closes :—

"Judicious expositors suppose the seven vials to be the same with the seven thunders spoken of in the Apocalypse; for that they will come like claps of thunder presently, one after another. It cannot then be but that most woeful days are hastening on the world. Only the comfort is, that the third woe will fall not upon the people of God, but upon their persecuting antichristian enemies. The judgments signified by the vials will prepare for better times. When they that corrupt the earth are destroyed, a new earth will succeed in which shall dwell righteousness. Then will the kingdoms of the world become the kingdoms of Christ, and He shall reign for ever and ever: Amen, and Amen."

The Religion of Antichrist; or, Notes on the Book of the Revelation of John, and other Prophecies, respecting the Rise, Reign, Religion, and Ruin of the Man of Sin: to which is added, a Dissertation on the Sign of the Prophet Jonas.

THIS is a running commentary on the Apocalypse, about the middle of last century, with which, in many things, we do not accord. But its exposition of the 20th chapter is worth extracting:—

"Ver. 1. The conqueror who hath obtained the victory over the beast and the false prophet, and has imprisoned those leaders, and slain their army, here appears as (chap. i. 18) 'having the key of David, and having in subjection the world to come.' Having again 'spoiled principalities and powers,' he appears (ver. 2, 3) to *bind Satan* and cast him into prison, where he is secured that he can *deceive the nations no more till the thousand years,* in which he will reign with his saints on earth, *are fulfilled.* Ver. 4. At this time the dead that died in the Lord shall be raised and judged, and being found followers of the Lamb whithersoever he went, *shall live and reign with him on the earth a thousand years.* All that believe the Scriptures must, in some sense or other, acknowledge a reign of the saints with Christ on the earth for a thousand years, because the Scriptures expressly declare it shall be so. Nor is anything more evident concerning the sentiments of the Church, in the next age after the apostles, than that this was the universal expectation of all that were reckoned to hold the Christian faith. It is true this began to be exploded as an heresy, as soon as Christianity began to be attended with worldly ease and honour; and with most of them whose profession is so attended, it still retains the name of the Millennarian heresy, and yet nothing is plainer than that this is the hope of the whole Church of Christ. Chap. v. 9, 10. 'We shall reign on the earth.' The only question that can be admitted on this subject is, When doth this kingdom commence? And the answer which appears most obvious from the Scriptures is, that it begins at the resurrection of the just, at Christ's second appearing. As the

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great day of the gospel is distinguished by *times of refreshing* (Acts iii. 19-21); so the great day of judgment is distinguished by *times of restitution of all things*. And the first of these times is the reign of a thousand years, beginning at the resurrection of the just, which, by all that space, goes before the resurrection and judgment of the unjust dead. We may see, as to the beginning of the saints' reign, that the kingdom set up by the God of heaven, to stand on the destruction of the kingdoms of this world (Dan. ii. 44), takes not place till the fourth empire, viz., the Roman, be divided and broken into ten kingdoms, represented by the toes of Nebuchadnezzar's image (Dan. ii. 42). For the stone cut out of the mountain without hand, smites the image upon the feet and toes, part of iron and part of clay; and so, on their being destroyed, becomes a great mountain, and fills the earth. For the angel expressly says (Dan. vii. 11-13), 'The kingdom which the God of heaven shall set up, shall break to pieces and consume all these kingdoms, and it shall stand for ever.' It is also when Antichrist is destroyed and his body given to the burning flames (Dan. vii. 27), that the rest of the governments have their dominion taken away, and given to the likeness of the Son of man, *i. e.*, to the saints, who now appear with him in glory, being made like him, and seeing him as he is. For thus the angel explains the likeness of the Son of man to Daniel: 'The judgment shall sit, and they shall take away his dominion (*i. e.*, Antichrist's), to consume and to destroy it, unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to *the people of the saints of the Most High*, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' Now the destruction of Antichrist will not take place but by the brightness of Christ's coming; therefore this reign of the saints for a thousand years cannot begin till he comes again to raise his people from the dead. Then (Rev. xi. 15-18) 'the kingdoms of this world shall become the possession of our Lord and of his Christ;' for it is 'the time of God's wrath on the nations that were angry at his kingdom, and the time of the dead that they should be judged, and the time of rewarding the prophets, saints, and them that fear God's name, small and great,' who are to be recompensed (Luke xiv. 14) till the resurrection of the just. The resurrection at which this reign commences cannot be that which is figuratively called a being raised from death in trespasses and sins; because it is the resurrection of those who were *slain for the Word of God, and had not received the mark of the beast*. Nor is it the resurrection merely of the martyrs, for it is the song of the whole company of the redeemed (chap. v. 9, 10), 'we shall reign on the earth,' and it is the time of the rewarding of the saints, 'small and great.' Nor can it be any notable revival of the cause for which martyrs suffered, to be expected before the coming of Christ to raise the just; for *the second death* (ver. 6) *hath no power* over any that partake in this resurrection; whereas any revival or glorious state of the Church, that is supposed before the resurrection, at Christ's second appearing, will still include hypocrites, over whom the second death will have power; but when this reign commences (Matt. xiii. 41), 'he will send forth his angels, and they shall gather out of his kingdom all scandals, and them which do iniquity.' And when 'the beloved city,' the 'holy Jerusalem' (which is now above where Christ is), shall 'descend out of heaven from God, having the glory of God,' and 'the nations of them that are saved shall walk in the light of it,' then 'there shall in no wise enter into it anything that defileth, but they that are written in the Lamb's book of life.' Thus they are all 'blessed and holy that have part in the first resurrection,' and who stand in their lot in that kingdom reigning with Christ, as royal priests, a thousand years, before the rest of the dead live again. Then shall that rest take place which was promised to Daniel (Dan. xii. 13) at the end of the days; the blessed rest for the dead in the Lord, from the time of the destruction of Antichrist, when their works shall follow them."

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A Treatise of the Future Restoration of the Jews and Israelites to their own Land. With some account of the Goodness of the Country, and their Happy Condition there, till they shall be invaded by the Turks: with their Deliverance from all their Enemies, when the Messiah will establish his Kingdom at Jerusalem, and bring in the last Glorious Ages. Addressed to the Jews. London. 1747.

This is an octavo pamphlet of eighty-seven pages, published more than a century ago, and containing remarkably explicit statements and expositions regarding "Israel's future." The author's idea that the new temple is to be built on Mount Zion is a confounding of the "temple" and the "palace;" for he grounds his opinion as to Zion being the temple-site, on its being said, Mic. 4. 7, and other places, that the Lord will reign on Mount Zion.

"We will now conclude this head with a short view of the nine last chapters of Ezekiel, which relate to the same subject. The prophet is brought, in the vision, into the land of Israel, and set upon a very high mountain, where he sees a house or temple, the particular dimensions and measures of which are given to him, and by which we find it, in some few respects, to be different from Solomon's temple then lately destroyed (Ezek. xl., xli., xlii.). After this the glory of God enters in at the east gate into the house, to *dwell there for ever* (Ezek. xliii. 1-10; xliv. 1-5): and some rules and directions are given to the priests concerning their future offerings (Ezek. xliii. 13-27; xliv.; xlv. 13-25; xlvi.) The Israelites are also commanded to divide the land of Israel into thirteen parts, one of which is to be an oblation or holy portion unto the Lord, with the lands belonging to their prince or head on each side of it. The other twelve parts are to be given to the twelve tribes, who are to inhabit the land very differently from what they ever have done yet; seven of the tribes being to dwell north of this oblation, and the other five south of it (Ezek. xlviii. 1-8, 23-30). Which plainly determines this prophecy to a future period, and that the twelve tribes will be restored at the time of the fulfilment of it.

"The oblation is to be a square of twenty-five thousand cubits on each side, of which twenty-five thousand in length, and ten thousand in breadth, are to be given to the priests for their habitations, and the house or temple of God is to be in it. Another part of the oblation, of the same dimensions with that of the priests, is to be given to the Levites for their possession; and the remainder, being twenty-five thousand cubits long, and five thousand broad, is for the city and suburbs, with lands adjoining, in the following manner (Ezek. xlv. 1-7; xlviii. 8-21). The city is to be built four-square, four thousand five hundred cubits on every side, having twelve gates, three on each side, to be called after the names of the twelve tribes of Israel; and the suburbs are to extend two hundred and fifty cubits further every way, making the city in all five thousand cubits on each side (Ezek. xlviii. 16, 17, 30-35). And the remainder, being ten thousand cubits long, and five thousand broad on the east of the city, and the same quantity of land lying west of it, is to supply the inhabitants of the city with food (Ezek. xlviii. 18). Now all the land that lies east of the whole oblation, quite to the river Jordan, and all that lies west of it to the Great Sea, is to be given to their prince or head, whom the Israelites shall choose at the time of their future restoration (Ezek. xlv. 7, 8; xlvi. 16, 17, 18; xlviii. 21, 22; Hosea i. 11).

"We are farther assured, that this city will be so highly favoured by God, as to be called by a new name, or *The Lord is there* (Ezek. xlviii. 35), to shew his continual presence, and his glory residing there; that a spring shall rise

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in the house or temple of God, which, continually increasing in its depth as it runs along, shall soon become a river not to be forded, running eastward into the Dead or East Sea, whose salt and nauseous waters shall be rendered sweet and wholesome by it, and abound with great multitudes of fish of various sorts; and that on the banks of this river there shall grow trees which shall produce new fruit every month for food, while their leaves shall be used as medicine to cure the disorders of the body (Ezek. xlvii. 1-13).

"These particulars are so very different from the past or present state of this land, that they must plainly relate to a future period, when the twelve tribes of Israel will be restored to this country again. For since Ezekiel's time, the Glory of God has never resided in their temple; neither have the twelve tribes ever inhabited the land, according to this division of it, nor has the city of Jerusalem ever been built in this form, neither has the holy oblation yet been laid out, as is here directed, nor has this river ever yet risen in the temple, or healed the Dead or East Sea, whose waters are still salt to the highest degree, and extremely bitter and nauseous, so that few or no fish can live in it."

Extracts.

Desiring the Lord's Coming.

"'Twas the character of believers of the Old Testament: they waited for the consolation of Israel. 'Tis the description of the saints in the New: they love the appearance of Christ. If they longed for His coming in the flesh, though it was attended with all the circumstances of meanness and dishonour, the effects of our sins, with what ardent and impatient desires should we hasten His coming in glory, 'when He shall appear the second time to them that look for Him, without sin, unto salvation'! (Heb. ix. 28). Then He will put an end to all the disorders of the world, and begin the glorious state wherein holiness and righteousness shall be crowned and reign for ever. The Christian Church joins in that ardent address to our Saviour—'Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at Thy presence! As when the melting fire burneth, the fire causeth the waters to boil; to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence!' (Isa. lxiv. 1, 2). Although the beauty and frame of this visible world shall be destroyed, yet that dreadful day shall be joyful to the saints. For then all the preparations of infinite wisdom and goodness; the things that eye hath not seen, nor ear heard, neither have entered into the heart of man, shall be the everlasting portion of those who love God. Come, Lord Jesus."—*Bates.—Harmony of the Divine Attributes.*

Come, Lord Jesus.

"The godly have great cause continually to be waiting and looking for that glorious appearing of Christ; and happy art thou, who art ever waiting for it; for at that glorious appearing thou shalt be partaker of glory with him."—*Rollock,* A.D. 1616.

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The Rebuilded Jerusalem—Absurdity of Spiritualising.

"As a proof how even the strong and masculine intellect of Calvin was misled by the taste for spiritualising, I may notice the way in which he gets rid of the passage I have selected from Jeremiah (xxxi. 38), so as to avoid referring it to an earthly Jerusalem yet to be built. He is quite satisfied that the description given of the city cannot be accommodated to that which was built after the return from Babylon—for neither in magnitude, nor in holiness, nor in perpetuity, could it be said to verify the language of the prophet Therefore he says, we must think, not of that Jerusalem which was ultimately destroyed by the Romans, and in the outward structure of which God afforded to the Jews only some foretaste of that favour which was intimated by the prophet, but of the heavenly Jerusalem, which was prepared in Christ, and in which all that was of an outward and earthly nature in the Old Testament Church received its proper meaning and fulfilment. It seems strange it should not have occurred to so acute a mind, that to put such a construction upon the prophet's words, however good divinity it might make, derives from them a sense which can be justified by no principles of sound interpretation, and might be applied, indeed, to extract from other portions of Scripture the wildest extravagances. When we read of a city to be built, which has not merely a name familiarly known to us, but also a local habitation with well-defined boundaries, which, if not all precisely ascertained, are yet certainly known to belong to a particular region—it is impossible, in fairness, to think of any city as designed, but one which is of material and earthly formation. And when it is said of this city that it should never be plucked up or thrown down any more, as contrasted with a pre-existing one of the same name and in the same locality, which *was* plucked up and thrown down, the inference is unavoidable, that a city must have been intended, which was to be of a like nature with the one which had preceded it. It would surely have been preposterous to say of the heavenly Jerusalem, that it should not be plucked up or thrown down any more—as if it had already shared that fate. A thing from its very nature incapable of sharing the fate spoken of by the prophet, could not possibly be that to which his language referred; and consequently there is a terrestrial city yet to occupy the site, and be resplendent with the glory here described—described without the appearance of either type or figure."—*The Rev. Patrick Fairbairn. Lecture on the Jews.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—It may be well that the attention of your readers should be called to the following statement made by Lord Palmerston, in a speech in August last, regarding Turkey:—

"I do not agree with him that the Turkish empire is in the state of decay

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which he represents, or that the integrity and independence of Turkey are not worth maintaining or contending for with success. The hon. gentleman is wholly misinformed as to the state of Turkey for the last thirty years. I assert, without fear of contradiction from any man who knows anything of the subject, that Turkey, so far from having gone back during the last thirty years, has made a greater progress in improvements in every possible way than any other country. If we compare Turkey with what it was in the reign of the Sultan Mahmoud—if you look to the state of the government, to the various interests of the inhabitants connected with the defences of the country, to the army and navy, to the administration of justice, to the operations of agriculture, and to the diffusion of such manufactures as Turkey has —if you take its commercial system or its religion—I venture to say that in all these respects Turkey has made immense progress within the period I have mentioned. And so far from thinking with the hon. gentleman—in that sort of political slang which it is the fashion of those who would partition or devour Turkey to use—so far from looking at it as a dead body, or as a body that cannot be kept alive, I am convinced that if it is only kept out of the hands of those who wish to get into it, and if those who are in it are allowed to deal with it as they are now dealing with it, then, as far as the seeds of internal improvement are concerned, there are not many countries that will bear more favourable comparison than Turkey. If we can only keep other people's hands off, Turkey is as likely to improve as other countries to which the hon. gentleman has referred."—I am yours, &c.

A Disbeliever in the Immediate Fall of Turkey.

To the Editor of The Quarterly Journal of Prophecy.

Dear Sir,—I approve of your intimation against admitting further correspondence into your Journal on the subject of Edward Irving's Theology; and may the Spirit of Love and Truth enable you to keep your legitimate province, and bless you within it.

I thank you for admission of my communication, rejoicing that the only periodical in which I take interest, proves (on all but one point) worthy of my prayerful support.

With regard to the term "malicious," allow me to remind you that I carefully qualified it *with the parenthesis*, "I fear;" and if any apology is needed for the use of such an obnoxious term, you must be referred to the enormous mass of criticism (so called), religious and profane, which, on all the subjects of the Irving controversies, proved itself alike "false *and* malicious," *without any parenthesis.*

I have often witnessed the suffering of Edward Irving, even to tears, under these "vile and rude buffetings of the *licentious press*" (as described by Dr Chalmers), and I honour him for denouncing it (the said licentious press) as the chief obstacle to the knowledge of divine truth, and to the progress of spiritual life.*

As you (with the turning-table adroitness of an editor) call upon me to answer questions respecting *Mr Henry Drummond's parliamentary conduct*, I have no objection (beyond that of "lugging in a member of parliament by the ears," as it were) to declare my full approval of that conduct—from that gentleman's studied and varied efforts to economise the national expenditure,

* Here we omit a paragraph in the letter, as it refers to the controversy on Christ's nature; and were we to insert it, we could not refuse insertion to a letter which we have received upon the subject. For that letter we thank the writer, while declining his communication. Its insertion would carry us into the very heart of a discussion which is not suited to our pages.

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in an early stage of his career carrying a resolution "pledging the House of Commons to the required reduction with a view to benefit the commercial classes generally, and the labouring interests particularly"—to his subsequent and repeated protests against the usurpations and abominations of the Papists—and again, to his last (not least) telling and appropriate exposures of the hypocrisy and purism of pretending reformers around him.

May he be as successful *in* the House, as he *has been out* of it!—unmasking *political*, as he has hitherto uncloaked *religious professors.*

You complain of him for "not testifying," &c. in Parliament! How "we" (wise men) differ! I should regret his attempts to "throw pearls" before the representatives of the "swinish" multitude. Do you forget that another apostle (Mr Spencer Perceval), with the harmlessness of the dove, if not with the wisdom of the serpent, did in the same House attempt to "testify," &c., and that he was received with roars of laughter, imitations of cock-crowing, ass-brayings, &c.; the press, religious and profane, uniting in censure of what they (the critics) called "preaching or testifying in Parliament"?

I acknowledge that the present reformed House of Commons is not the soil to sow truth in, and that I should prefer seeing Mr D. occupied with higher and holier duties; but I have learned, under the spiritual teaching which you despise, to "call nothing common or unclean" which partakes of daily or earthly avocation; and as our Head was ever and only holy in human nature, though in itself fallen and sinful (when He took it), so we His members ought to do His will, even in times and places of evil and temptation.—With best wishes and respects, I am, dear Sir, your humble friend, OLIVER LYNDALL.

Hull, 31st August 1853.

Poetry.

THINGS HOPED FOR.

THESE are the crowns that we shall wear,
When all thy saints are crown'd;
These are the palms that we shall bear
On yonder holy ground.

Far off as yet, reserved in heaven,
Above that veiling sky,
They sparkle like the star of even
To hope's far-piercing eye.

These are the robes, unsoil'd and white,
Which then we shall put on
When, foremost 'mong the sons of light,
We sit on yonder throne.

That City with the jewell'd crest,
Like some new-lighted sun;
A blaze of burning amethyst—
Ten thousand orbs in one;—

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That is the city of the saints,
  Where we so soon shall stand,
When we shall strike these desert-tents,
  And quit this desert-sand.

These are the everlasting hills,
  With summits bathed in day;
The slopes down which the living rills,
  Soft-lapsing, take their way.

Fair vision! how thy distant gleam
  Brightens time's saddest hue;
Far fairer than the fairest dream,
  And yet so strangely true!

Fair vision! how thou liftest up
  The drooping brow and eye;
With the calm joy of thy sure hope
  Fixing our souls on high.

Thy light makes even the darkest page
  In memory's scroll grow fair;
Blanching the lines which tears and age
  Had only deepen'd there.

With thee in view, the rugged slope
  Becomes a level way,
Smoothed by the magic of thy hope,
  And gladden'd by thy ray.

With thee in view, how poor appear
  The world's most winning smiles!
Vain is the tempter's subtlest snare,
  And vain hell's varied wiles.

Time's glory fades; its beauty now
  Has ceased to lure or blind;
Each gay enchantment here below
  Has lost its power to bind.

Then welcome toil, and care, and pain!
  And welcome sorrow too!
All toil is rest, all grief is gain,
  With such a prize in view.

Come crown and throne, come robe and palm!
  Burst forth glad stream of peace!
Come, holy City of the Lamb!
  Rise, Sun of Righteousness!

When shall the clouds that veil thy ray
  For ever be withdrawn?
Why dost thou tarry, day of days?
  When shall thy gladness dawn?

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NOTICE TO CORRESPONDENTS.

We do not undertake to return the papers which we do not insert: this would involve a great deal of trouble and expense.

NOTICE.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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